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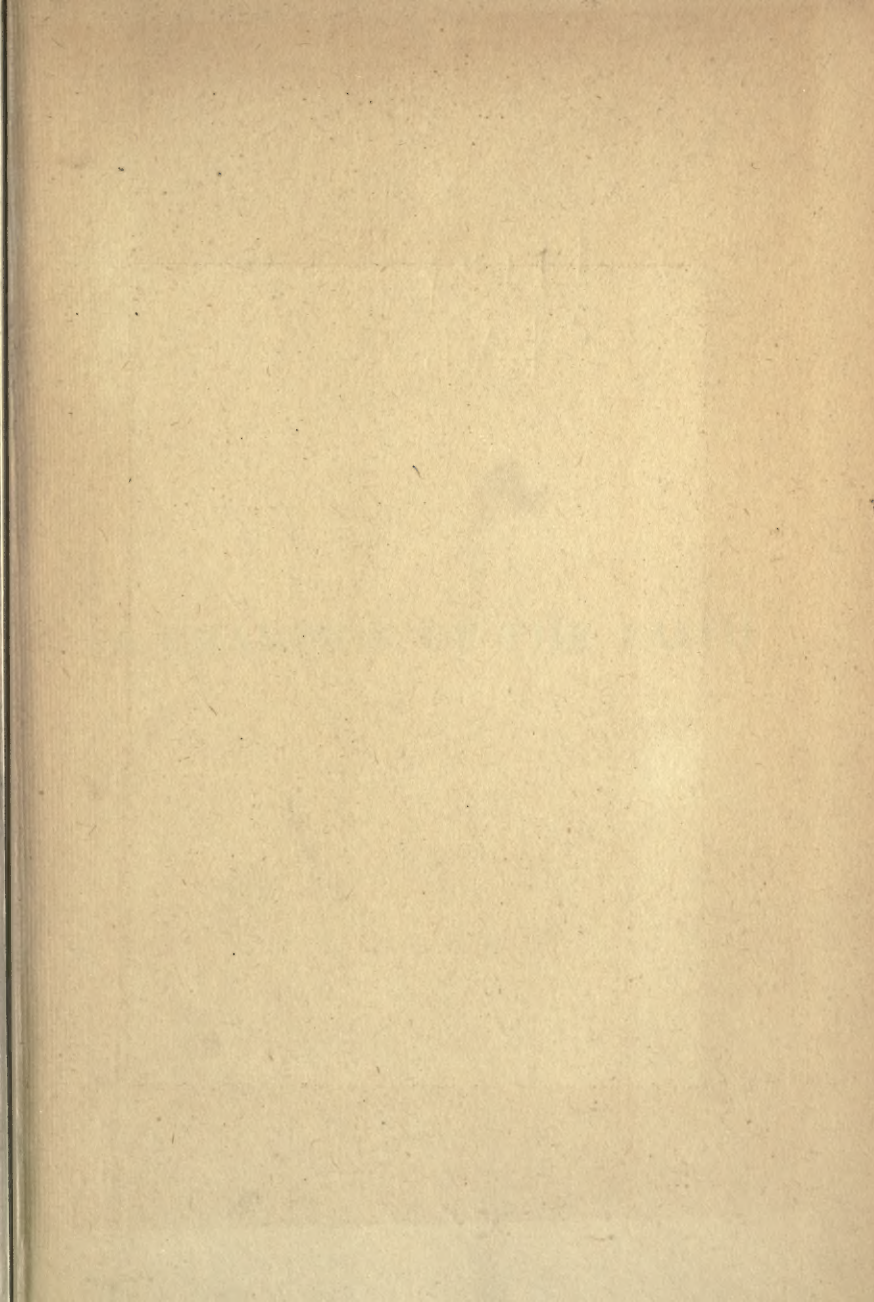
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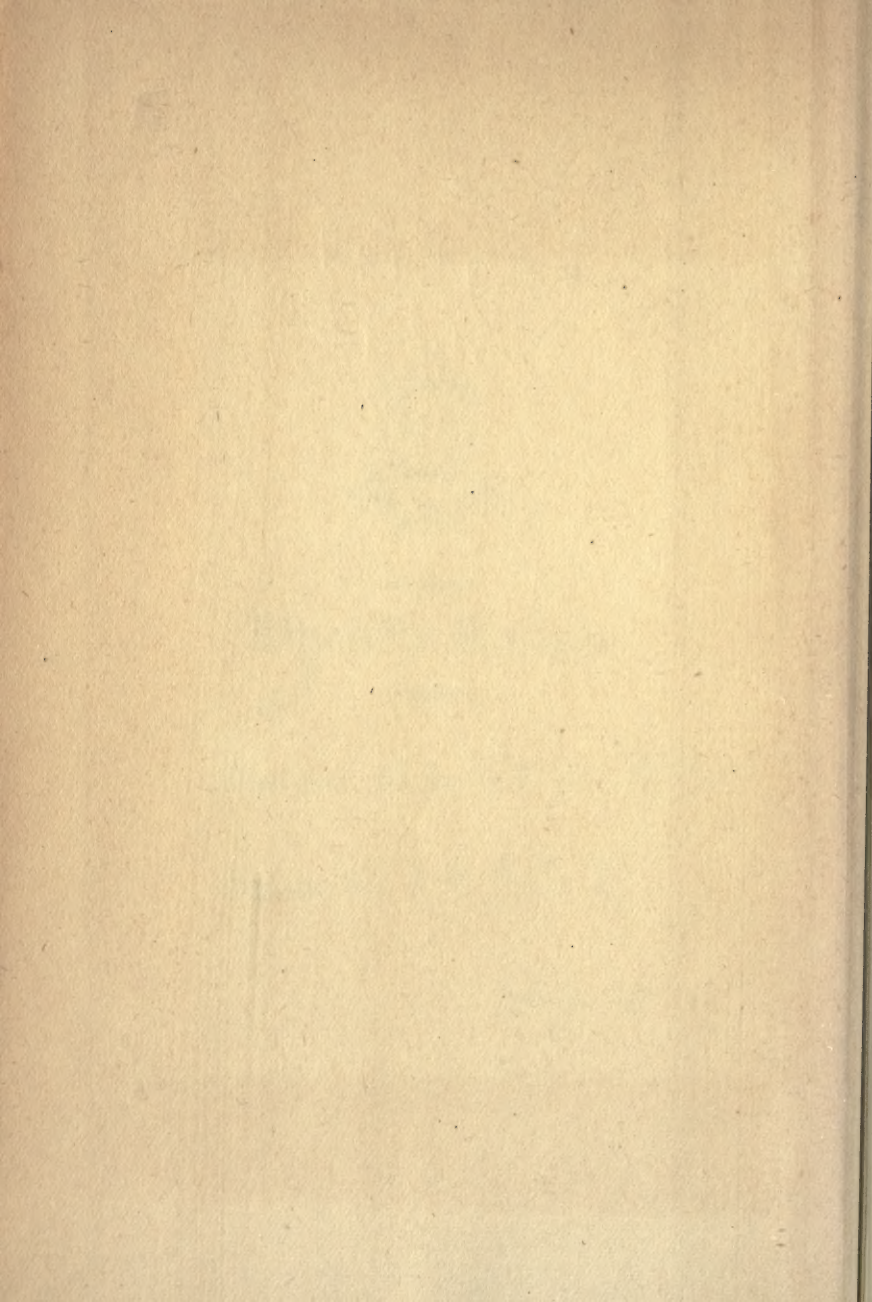
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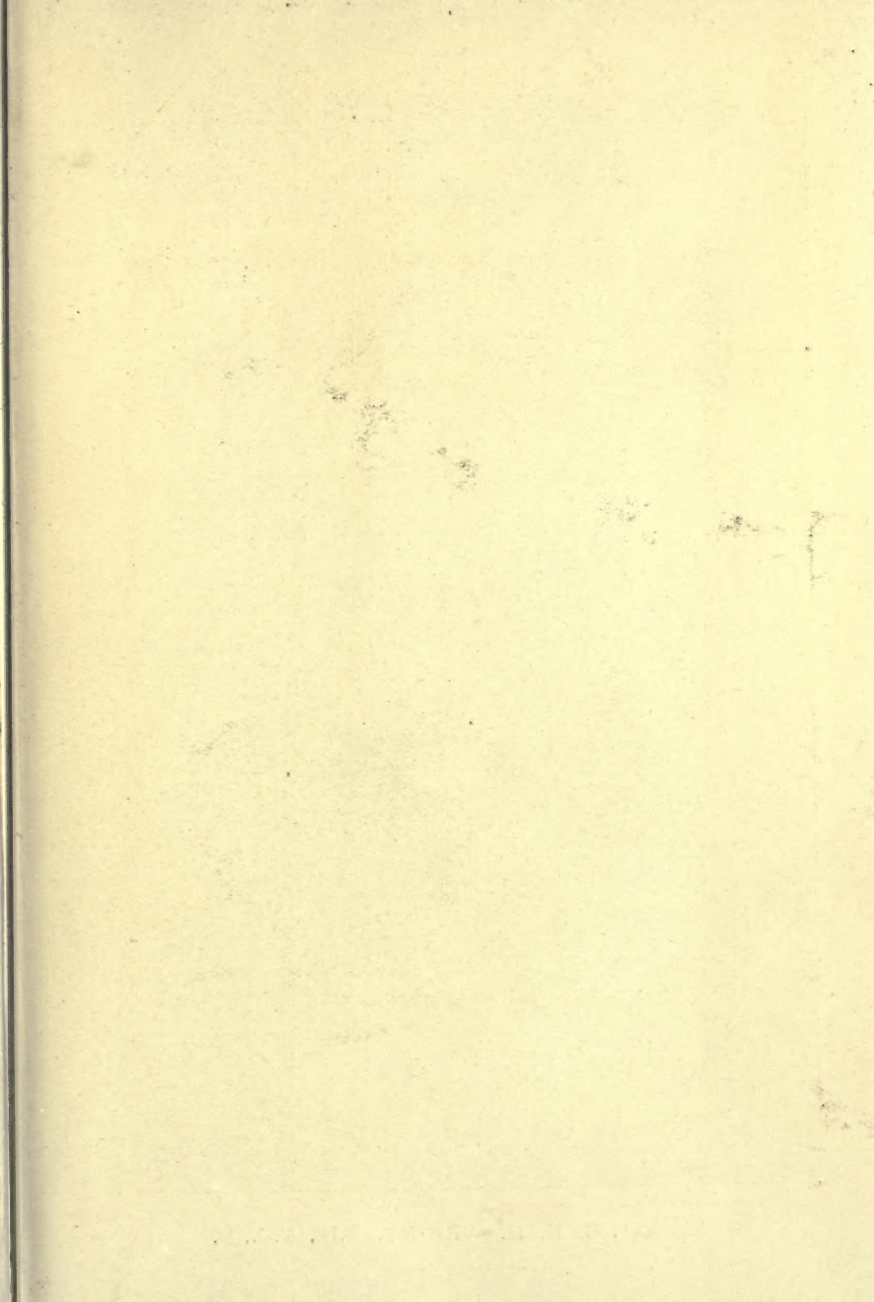
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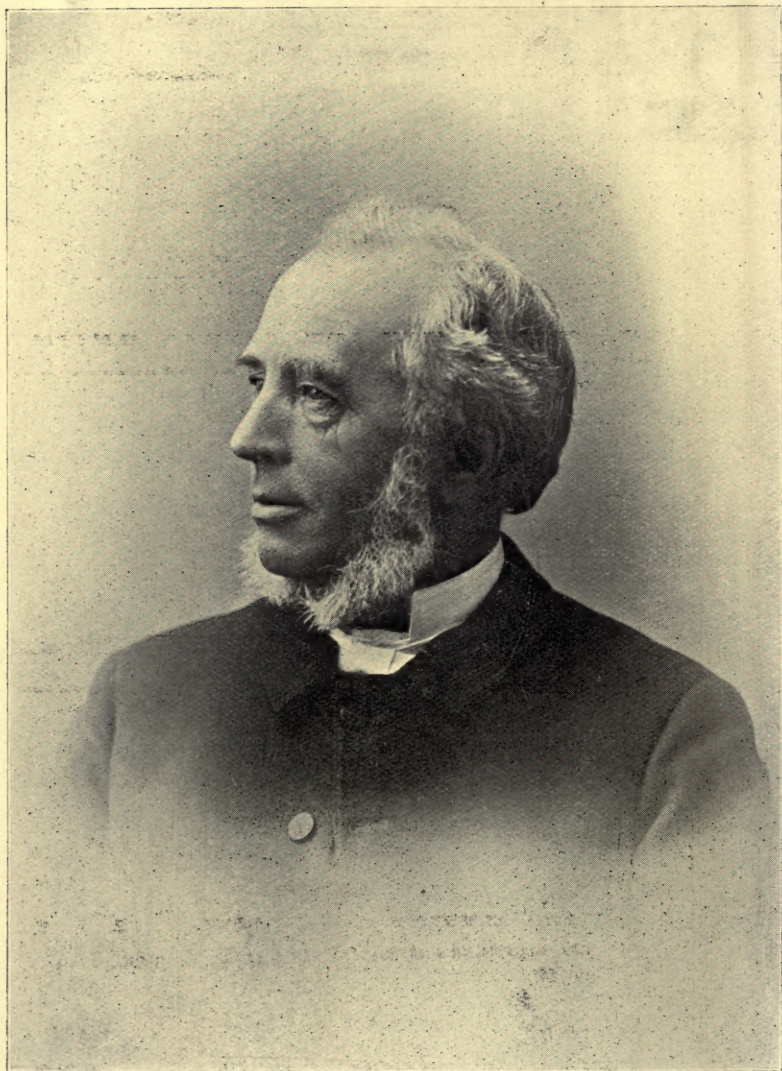




A CHAMPION OF THE FAITH

A CHAMPION OF THE FAITH





REV. C. H. H. WRIGHT, D.D., T.C., D.

A CHAMPION OF THE FAITH

A MEMOIR OF THE
REV. CHAS. HENRY HAMILTON
WRIGHT, D.D., Ph. D.

WITH EXTRACTS FROM HIS WRITINGS AND
JOURNALS.

Edited by
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Vicar of Great Clacton and Little Holland

WITH PREFACE BY
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Dean of Canterbury.

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THE CHAMPION OF
THE FAITH

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PREFACE

THIS brief memoir offers an earnest tribute to the life and work of one of the ablest, most energetic, and most learned Divines of our times. It describes how Dr. Wright's career commenced with deep spiritual influences in his youth and early manhood, and was maintained in full vigour through very varied and arduous experiences in the promotion and defence of the Christian and Protestant Faith. He was equally vigorous and successful as a Chaplain at Dresden and Boulogne, in charge of a Parish at Belfast, Dublin, and Liverpool; and all the while he was prosecuting profound studies in the ancient Scriptures, and was equal at any moment to undertaking such scholarly efforts as a learned course of Lectures at Oxford or Trinity College, Dublin. In the later years of his life he was contented, without abandoning his learned studies, to devote the greater part of his time to the work of active opposition to Roman doctrine and practice; and the Protestant Reformation Society had the good fortune to be represented in its work of popular advocacy by a scholar who, like all the best Irish Divines, was complete master of the doctrinal issues involved, and as a Parish Minister was intimately familiar with their practical bearings. It is excusable for his friends to regret that so much of his later years was expended in these polemical details, and that he was not placed, by a due recognition of his services and his powers, in a position which would have enabled him to concentrate his great learning and ability on the exegetical and critical work for which he was eminently fitted. His *Manual of An Introduction to the Old Testament* is perhaps the soundest and most useful summary of our knowledge,

and of the recent state of criticism, on that subject, which the English Church has produced; and it received, at the beginning of this century, a striking tribute from Count Baudissin, a Professor at the University of Berlin, at the opening to his own Introduction. He says that: "Allied to the standpoint of Delitzsch is the modest and attractive, and, in its way, excellent compendium of Charles H. H. Wright, written with the cautious reserve of a conservative, the mild judgment of a man of sound learning, and the practical brevity of an Englishman." That seems to me a very fair estimate of the book; and in the balance of judgment which it exhibits between the old and the new learning, it is still, I think, unequalled. At the same time, his editions of several books of the Old Testament, his Bampton Lectures on Zechariah, and his works on the Book of Daniel, exhibit the power of original criticism.

In short, he was at once a profound and original scholar, a learned Divine, a powerful controversialist, an earnest and devoted minister, and an able preacher, and in every capacity he displayed an untiring energy, and the most conscientious thoroughness. Amidst it all, he was as genial and humorous a companion as only an Irish Scholar can be, and amidst all his controversies he was generous and friendly to his opponents. The deep piety and the earnest spiritual devotion which underlay all his work, and inspired it, is illustrated in the extracts from his letters and diaries in the following pages; and he was always at heart an Evangelist. This memoir will, at least, afford an outline of his character and his labour, and will help, I hope, to keep his memory honoured in the Churches of England and Ireland, and to ensure due attention to the valuable works which remain as the results of his learning and his devotion.

H. WACE.

The Deanery, Canterbury. August, 1917.

CONTENTS

	PAGE
I. EARLY YEARS, 1836-1852 . . .	1
II. UNIVERSITY LIFE, 1852-1857 . . .	8
III. LIFE AT MIDDLETON TYAS, 1859-1863	31
IV. A CHAPLAIN'S LIFE AT DRESDEN, 1863-1868	43
V. THE BOULOGNE CHAPLAINCY, 1868-1874	70
APPENDIX. THE REV. C. H. H. WRIGHT AND THE C. AND C.C.S., BY F. B. . .	105
VI. THE BELFAST MINISTRY, 1874-1885 . . .	113
VII. THE BAMPTON AND DONNELLAN LECTURES. 1878, 1880	143
VIII. THE MINISTRY AT BETHESDA CHURCH, DUBLIN, 1885-1891	168
IX. THE MINISTRY AT ST. JOHN'S, LIVERPOOL, 1891-1898	196
X. DR. WRIGHT'S WORK IN CONNECTION WITH THE PROTESTANT REFORMATION SOCIETY, 1898-1907	217
XI. THE LAST DAYS, 1907-1909	242
BIBLIOGRAPHY	260
INDEX OF PRINCIPAL NAMES	263

LIST OF ILLUSTRATIONS

PORTRAIT FRONTISPIECE

DR. WRIGHT AT OXFORD

DR. AND MRS. WRIGHT

MEMORIAL TABLET AT ST. MARY'S CHURCH, BELFAST

A CHAMPION OF THE FAITH

CHAPTER I

EARLY YEARS (1836-1852).

"O Lord, we are the clay; Thou art the Potter. Let my life be moulded after Thy will."—Journal of C. H. H. W.

It is always interesting to trace the descent of any man of eminence or distinction and to find any such proofs as exist in the records of his early life of that true philosophic saying of the poet Wordsworth that "the child is father of the man."

The Wrights of Floraville, Donnybrook, Co. Dublin, are descended from Captain James Wright, who was of Cromwell's Northern Army in Ireland, and was put in possession of Golagh, Co. Monaghan, where the senior branch of the family resided till very recent years. Captain Wright must have been a staunch Protestant, for he not only followed the fortunes of Cromwell, but in later days he joined the standard of William of Orange at the time of the Revolution, and was consequently deprived of

2 A CHAMPION OF THE FAITH

his estates by an Act of King James' Irish Parliament. There is a book extant in which his name appears with many other names of noblemen and gentlemen who were treated in the same way. But as the cause of King James was defeated in Ireland as well as in England, and William of Orange was established in the Kingdom, the Act was never carried out. The property was subsequently granted to the family by royal deed, which is still in existence.

Of the sixth generation in descent from Captain Wright was Edward Wright. His father, Joseph Wright, of Duncairn, Co. Antrim, and of Rutland Square, Dublin, was well known to a former generation of Belfast people.

Mrs. Edward Wright's father, Joseph Wright, of Beech Hill, Donnybrook, took a great interest in the Evangelical Revival in Ireland, and Gideon Ouseley was often at his house and used to preach on Donnybrook Green. Adam Clarke, the well-known Bible commentator and evangelical leader of those days, was also his guest. There is an old chapel at Beech Hill which Joseph Wright built and in which Ouseley and Clarke preached. It stands behind Beaver Row and is in good preservation, though no longer used for worship. Joseph Wright was a Church Methodist, but he never left the Church of Ireland. He was

one of the signatories of "the Remonstrance of the Trustees, Stewards and Leaders of the Methodist Society in Dublin, presented to the Methodist Teachers in Conference assembled July 1815" against the administration of the Sacraments by Methodist Preachers.

Edward Wright followed the legal profession. He was a Doctor of Laws of Trinity College, Dublin, and for many years he practised at the Bar in the North-East Circuit. He was one of the members of the Dublin Committee of the Evangelical Alliance, an active member of the Anti-Maynooth Grant Committee and of the Committee for returning Sir Joseph Napier when he first stood as a candidate for the representation of Dublin University. His eldest son, Dr. E. Perceval Wright, became Professor of Botany in that University; his second son was Dr. Charles H. H. Wright, the subject of this Memoir; his fourth son, the late Rev. W. H. Wright, was for some years Incumbent of St. George's, Worthing; and his last surviving son is Major Warren Wright.

The notorious Donnybrook Fair was held just outside the gateway leading to his residence at Floraville, and was a source of great annoyance to him as it was to all respectable people. The institution was abolished in the Mayoralty of the Right Hon.

4 A CHAMPION OF THE FAITH

Jos. Bryce in the year 1855, the Patent authorising the Fair to be held having been purchased by the Citizens of Dublin and its County. The chief movers in the matter were the Rev. P. Nolan, C.C. and Dr. Edward Wright, to whose family the land on which it was held, belongs to this day.

Charles Henry Hamilton Wright was born on March 9th, 1836, in Dublin. He was a child of good constitution and of great intellectual power. He early imbibed under spiritual parental influence those Scriptural principles of which in later days he became so able a defender. He showed the greatest energy in intellectual pursuits, and may be succinctly described as a born worker and a born divine. Theology was his favourite subject, and long before he went to college he used to have theological discussions with two maiden ladies in the neighbourhood. His aunts were very clever women, one of whom became the wife of the Principal of the Edinburgh University. He also began at an early age to write letters to the newspapers on questions pertaining to the great Protestant controversy. For a signature he modestly used his initials "C. H. H. W.," but they betrayed his authorship to his father, who was very indignant that a boy of his age should have the audacity to publish letters in the newspaper press. But he evidently regarded it as a burden

laid upon him thus to use his powers in the defence of the truth, for he did the same again, only this time he reversed his initials and signed himself "W. H. H. C." Again his father recognised his offending son's signature, but there is no record of what he said to him the second time.

What is true of his Protestant writing is true also of his evangelistic work among Roman Catholics. For he early began his efforts in this direction in association with the Rev. Florence McCarthy, a well known clergyman who used to address meetings at Donnybrook for Roman Catholics. On one occasion there was great excitement, and the enraged audience swept the platform clear and young Wright and his friend had to escape by a side door. An attempt was then made to intimidate the young man, for a crowd of people followed him back from the meeting to Floraville and told him that if he dared to cross the Dodder, a small river flowing beside Floraville, by the little wooden bridge which made a short cut to his father's gate, they would throw him into the river. He might have got home by a longer way safe from risk of harm, but it was thoroughly characteristic of him not to be daunted by threats, and so he passed on his way in spite of the threatened danger. And the people so admired the young man's pluck that they let him alone and did not molest him.

6 A CHAMPION OF THE FAITH

There was however another enemy by the way. For a certain Mrs. Ryan, a bigoted Papist virago, abused him with her bitter tongue, and also kept a pail of dirty water to throw over him when he passed that way as if to cool his ardour in presuming to preach to "Catholics," and so he had to be careful to avoid her.

He was deeply devoted to both his father and his mother, to whom he felt he owed so much. It is recorded of him that "when a boy and even in his College time he used to learn a hymn and say it to his mother." In after years he put on record his filial gratitude in the dedication of his Donnellan Lectures, which is as follows :—

*In Memoriam
of my Beloved Parents
Edward Wright, LL.D., Barrister-at-Law,
of Floraville, Eglinton Road, Dublin,
and
Charlotte Wright, His Wife,
who entered into "the Saints' Everlasting Rest,"
on November 1st, and March 30th, 1881, respectively,
and who both took a deep interest
in these
Donnellan Lectures.*

For years before he went to college and even after that he laboured diligently as a Sunday School teacher under the Rev. W. Pakenham Walsh, in later days Bishop of Ossory. This fact may be regarded as

proof of his interest in the young. And it is pleasing to add that living as he did in the spirit of faith, he never lost his youthful spirit to the end.

CHAPTER II

UNIVERSITY LIFE (1852-1857)

"It would be a great privilege to labour even a little for Christ; how much greater to spend and be spent in His service."—C. H. H. W., June 25th, 1856.

THE great Elizabethan University of Dublin has had a deep influence on the religious life of Ireland, and inscribed on its Roll are the names of many men of genius, power and worth. Among these must be reckoned the name of Charles Henry Hamilton Wright. He had early shewn his aptitude for linguistic studies, and during his University career he amply proved it. He was admitted to Trinity College in 1852, and a mere list of his academical successes is sufficient to prove him to have been a devoted student and a brilliant scholar.

He was First Class Hebrew Prizeman in 1852, 1854, 1855 and 1856; and First Class Prizeman in Arabic in 1859. He was a Prizeman in Irish in 1853 and 1854, and in Logics and Ethics in 1855. He was placed in the First Class in the B.A. Degree Examination in 1857, and a year later he gained the First Class Divinity Testimonium.

The conclusion which a cursory glance at this list suggests is amply confirmed by the written testimonies of scholars and divines with whom he was associated in his college life. Thus Dr. Samuel Butcher, the Regius Professor of Divinity, who was afterwards Bishop of Meath, says :—

“ I have much pleasure in bearing my testimony to the distinguished career of the Rev. Charles H. H. Wright in the University of Dublin. At the Entrance Examination I awarded him the First Prize in Hebrew, and he subsequently obtained several of the highest prizes for proficiency in that language. . . . His remarkable aptitude for languages has been also shown by the success with which he has prosecuted the study of the other Semitic dialects and the Celtic.”

Dr. William Wright, Professor of Arabic, says :—

“ I have the greatest respect for his character as a gentleman and a scholar. He is a man of high talent, great industry and much literary taste. He has devoted a large portion of his time to the study of the Semitic languages, having attended all my public courses of Lectures and read both Arabic and Syriac with me privately.”

Another Fellow and Tutor, the Rev. George Longfield, says :—

“During the period that I was a lecturer and examiner, I do not think that I met with any student whose reading was so extensive and knowledge so accurate.”

Among Mr. Wright's University contemporaries at Trinity College was Edward Gibson, who entered the legal profession. He was Attorney-General for Ireland from 1877 to 1880 in the Conservative Government under the Earl of Beaconsfield, and became Lord Chancellor of Ireland as Lord Ashbourne in the Marquis of Salisbury's first Administration 1885,6. The two young men were in college together and were friendly with each other. One of Mr. Wright's great college friends was Ireland Jones who afterwards became well known as a missionary of the C.M.S. ; and another was Joseph Welland, brother of Thomas Welland, who became Bishop of Down and Connor.

Though Charles Henry Wright proved so apt a scholar in the house of learning he was no bookworm or recluse. “His very walk and manner” as an old friend has said, “betoken his great energy and activity.” His cheerfulness and geniality fitted him admirably for society, and made him a welcome companion. He realised, however,

the necessity of spiritual watchfulness in the midst of social converse for he complains in his Journal of being "too prone to flippancy and "nonsense" as being "a sin which hinders spirituality." This Journal extends from June 24th, 1856, to October 14th, 1857, but though it covers only part of his University course, it is a valuable record of both his manifold outward activities, and of that life of faith in God within him from which they sprang.

His habits of study may be gathered from the following entry dated Saturday, October 25th, 1856 :—

"Read in the morning Luke xi., also Aristotle and Locke. . . . Walked out part of the day with Stanton. Read in the evening Hamilton, Thomson and Mill. Read 9 hours to-day—in the week $57\frac{1}{2}$ hours. Read before going to bed, Nehemiah ix., Eph. v. and 1 Thess. iv., v. Retired to rest at a quarter to one on Sunday morning."

At the time he began this Journal he was reading the Life of Henry Martyn, and readers who know that book may recognise its influence in the first entry which forms an introduction to the whole.

"There is a great difference of opinion as to the use of a religious diary. Some persons think it is almost essential: some think it only a means of gratifying

pride, but herein lies the question whether it is useful for self-examination, for occasional reviewing, in order to ascertain what progress one has made Zionward. I once before commenced one and continued it for six months, but then I burnt it. I commence this with the view, with God's blessing, of examining myself more strictly, and of endeavouring to walk more closely with my God. May I never use it for proud and vainglorious motives! But there is great danger on this point—truly we are vile sinners and the least thing puffs us up with vain confidence and fills us with pride. I thought much about the toils and privations of missionary life one day, and was cast down, and when conversing with a dear Christian friend on the point, these discouragements seemed to vanish, but instead of them I began to be elevated with pride for thinking of devoting myself to missionary work. The same thing occurred with regard to tract-distributing. This feeling of vanity pursues me wherever I go. Lord, cleanse my secret thoughts. All things are open in Thy sight and no heart—much less mine—is pure. 'Oh, make my heart Thy temple.'"

Writing on August 6th, he says:—

“Neglected the writing of my Journal since last Wednesday which I find prejudicial. Filled it from memory.”

We see the Biblical critic of later days in the following entry dated June 25th, 1856. He had been comparing Eph. vi. 15, with 1 John 2. 14, and he says:—

“What a meaning, strength and support is that mentioned by the apostle in the first verse *καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης* either as some ‘shod as to your feet with readiness, alacrity on behalf of the Gospel,’ i.e., your feet ever ready to go out and proclaim the great truths of the Gospel, as if that were a part of the armour of God whereby we may baffle the enemy of our souls when he assaults us, like that gracious promise ‘He that watereth others shall be watered also himself’ or as others supposing the term *ἑτοιμασία* to be used in the same sense as by the LXX. who use it for the Heb. *מִכּוֹן* *foundation*, and then it would mean here ‘shod as to your feet with the firm footing of the Gospel of peace,’ i.e., supported amid the trials and difficulties of this warfare here by the guidance, admonitions and promises made to believers in Christ in the Gospel. By both of these means many young men have been made

14 A CHAMPION OF THE FAITH

strong and have overcome the wicked one.”

The following entries reveal the Christian student in the spiritual and social aspects of his life.

“Friday 27th. When I awoke this morning I was strongly impressed with the strong similarity of our life to a dream. Oh, how glorious to wake up in a brighter sphere and only to think of life as a fitful feverish dream. Lord, make me to walk as one who believes these truths, and may my sole aim be to live to Thee and live for Thee. There is a glorious crown laid up in Heaven for all who fight the good fight of faith here, and oh how glorious to awake after life and to find oneself in the presence of one's Saviour clad in robes washed white in the blood of the Lamb. . . . Went to Taunton's to meet some friends to take a walk. Had prayer before starting. The party consisted of Taunton, Shepherd, Heywood, Isaac and myself. Went by train to Bray, then walked to the Dargle and then to the Sugarloaf mountain which we ascended. Took a view from the top and then descended, and walked back to Bray where three of the party bathed. After descending the mountain offered a few tracts to a woman in her cottage.

She told me to be gone—if she had some water she would throw it on me.”

Our Saviour says :—“ Give not that which is holy unto the dogs . . . lest they . . . turn again and rend you.” (Matt. vii. 6.)

I had a similar experience to this, for once when about to read a portion of Scripture to some fruit-pickers assembled in a barn and drinking the cocoa provided for them, to take with their lunch, an old woman threatened to throw a basin at me if I did not desist. I told her to throw it, but she did not take me at my word.

One of Mr. Wright's qualifications for the work of the ministry was his experience as a Sunday School teacher. In an entry dated Sunday, June 29th., he says :—

“ All my Sunday School scholars were present to-day except one. I endeavoured to do my best at teaching them but was too lifeless I am afraid.”

The following entry date July 27th, illustrates the difficulties of the earnest, prayerful Sunday School teacher, and proves the need of a better disciplinary system, for want of which Sunday School work has so often proved a failure and a disappointment :

“ At Sunday School eight of my own class attended, and I had one boy of Taunton's class—Mills. Most of them were very badly behaved, and I had to get Geoghegan turned out for

repeated insolence and disorder. I did not know what to do, they were so troublesome. If I spoke quietly they did not mind me, and I had to be cross against my will: Lord, pardon me if I have transgressed against Thee by my lips. I was much grieved at this, and indeed none of them were exemplary in their conduct. Lord, pardon them. Oh, make them Thine—Thine own children, and teach me how I ought to act. I must not leave them now that I am going away without speaking to them by letter. Oh, that I could see some of them bringing forth fruit unto God, see some of them following Jesus—their naughty conduct grieves Him. Oh Lord, do send them Thy Holy Spirit and bring me to them again, O Lord, and make them more teachable. Teach them in the school of Thy Holy Spirit, and grant that they may remember their Creator in the days of their youth. I prayed for them when I came home. My spirits were greatly ruffled at their misconduct, and perhaps it was all my fault, for I forgot to mention that at my morning prayers I hurried so over them. Lord forgive me that sin and grant that while I teach others I may not myself be a castaway.”

It is pleasant to find that the erstwhile

offender Geoghegan had the good sense not to forsake his teacher in spite of his temporary exclusion from the School. For a year later, June 18th. 1857, Mr. Wright wrote these words in his Journal :—

“ Wm. Geoghegan behaved better, and my class was very orderly which I was delighted at.”

In the present day when a tardy movement is on foot for restoring the custom of family prayer, it is interesting to read Mr. Wright's references to it in his College days. Writing on July 2nd, 1856, he says :—

“ In the evening as E. P. [his brother] went down to Kingstown to see mamma, I had reading and prayer. . . . Read John 16 and for the first time at family prayer made a few remarks.”

Writing a few days later he says :—

“ Read Rev. vii. and made a short exposition, the first I attempted at family prayers. Was in a delightful frame of mind and felt much peace. God has been indeed merciful to such a sinner.”

Spiritual experience leads us to the conclusion that there is danger to young Christians in excessive introspection to which they are prone, because such introspection, unless carefully watched, is apt to beget a spirit of legalism and thus to bring the soul into bondage. Well therefore did

Mr. Wright, when he lamented that he was wont to "indulge too much in vain and empty thoughts in walking in and out of town," to make the following resolution :—

"I must choose some Scripture subject henceforth to consider in my walks, or some other profitable subject to think on. This would much help one in one's daily walk, for oh! in the company of worldlings, how little do I behave as a witness for Christ."
[July 3rd, 1856].

The next day the resolution was put in practice, for thus he writes :—

"My subject for consideration while walking was Gideon. Did only a little at it—not satisfactory."

While passing through the University of Dublin, Mr. Wright seems to have anticipated his whole future work in the manifold activities of those days. Thus for instance we find him visiting a fever hospital in Dublin in company with the Rev. G. S. Spencer, the agent of the Soldier's Friend Society. And this is the account he gives of it in his Journal for July 4th, 1856 :—

"I felt very nervous as I never had been in an hospital before, but sought and got strength. Mr. Spencer asked me to read them a chapter and give them a short exposition. I read parts of the seventh and last chapters of Revelation, omit-

ting the 8th and 9th verses of the latter as I did not wish to enter on any controversy. The points I touched chiefly on were first, the variety of nations that were standing before the Throne. They had come out of tribulation ; how they got there—they had washed in the blood of the Lamb ; they were singing, and lastly, they were kings. (Rev. xxii. 5). The glories of that city : no night there ; no curse there ; no sin there. The Lamb is its light—Christ among His people there. Those who were excluded from that glorious city (Rev. 22. 15), and lastly the free invitation to all to go there (xxii. 17). I showed Christ's love not only in dying for His people to save them from sin and hell, but preparing such a glorious place for them all above, and alluded to the great meeting of all before Christ's judgment seat. Lectured about half an hour or a little less."

A very creditable expository achievement this was, for a young man of twenty. The same day he had an argument with a scholar of Trinity College on the Sabbath question, in which he claimed the divine authority for the observance of what is not a mere ecclesiastical regulation, but a divine law. In connection with a contemplated proposal to have the University Reading

Room closed on Sundays for newspapers and magazines, he says :—

“ Loose views of the Sabbath are too prevalent here in College and even a number of the supporters of the Sabbath observance put it on the low ground of submission to the authority of the Church.”

It must not be thought, however, that Mr. Wright was a mere stickler for the formal observance of the Lord's Day. He desired it to be devoted to the Lord's work and was ready to oppose any infringement of its spiritual liberty. Thus when on a visit to Belfast after a tour in Scotland in July 1857 he found that a devoted clergyman, the Rev. Mr. McIlwaine, was prevented from preaching in the open air on account of the Popish riots which had recently taken place, he wrote to the *Belfast News Letter* a protest in which he said :—

“ Is it proper that the magistrates should interfere in this manner and hinder a clergyman of the Church of England and Ireland from declaring the Word of Truth, the simple Gospel without any controversial bearing, to his fellow-sinners ? Was not a fear of a breach of the peace being committed a mere pretext, if ministers of other denominations are allowed to preach, and only a Church clergyman forbidden ? ”

To this and another letter the magistrates replied that they did not give an "order" but only requested Mr. McIlwaine.

The incident is typical of the action of public authorities under the influence of wire-pullers, but it illustrates also the reforming zeal of this young man of God, strong through the Word of God dwelling in him.

Writing of Henry Martyn, Mr. Wright says:— "He was certainly a model missionary." And had he been permitted to carry out his "missionary intentions" (to use his own phrase) he would have proved, with his linguistic genius, his exact learning and his spiritual devotion, a worthy successor of the scholar-missionary. His spiritual activities and devotional life as illustrated in his Journals formed a good preparation for his future work which he anticipated would be in the great mission-field of the world. Thus he was a member of the University Prayer Union, and he thus describes one of its meetings on September 20th, 1856.

"Considering it was out of term had a good attendance—13 present. Rev. S. Moore opened the meeting with prayer, then I read part of 1 Cor. xv. H. Martin read a paper on Vernacular Literature in India. Mr. Walsh gave us some account of the Cambridge

Prayer Union, and read the address to the Rev. Octavius Winslow on his son's death, which was unanimously adopted. Mr. Walsh also closed with prayer."

Writing on October 31st, 1856, he thus expressed his feelings about his offer of missionary service, brought prematurely, as it would seem, before the Church Missionary Society :—

"Received from Mr. Walsh by letter, a letter from Rev. W. Knight, Sec. of Church Missionary Society, stating that he had laid my offer before the Committee and enclosing me a paper of questions to candidates for missionary work. This took me quite suddenly as I did not think Mr. Walsh had written on the subject to the Committee. Much confused and prayed to God for guidance. Oh, that He would lead me with His counsel. The trial of parting in the distance seems great, particularly when I have really offered myself, but Jesus is a very near friend. Found relief in unburdening myself before the Lord and asking also for success in my examination. Oh, how unfit, how unworthy I am to become a missionary."

The offer was subsequently renewed,* and this led to the usual negotiations, but in the end Mr. Wright failed to pass the medical

* See page 35.

examination. Experience, however, is the final test, and as we think of his long and strenuous life, his unfailing good health, and his continuous activity, even to old age, the conclusion is forced upon us that the Church Missionary Society deprived itself of a most able representative, and kept back from the mission-field a Christian worker who would have done splendid service for the Gospel, either in India or China.

In this connection we may quote an entry in Mr. Wright's Journal under date August 20th, 1856 :—

“ A letter from my mother on my intentions to go out as a missionary. She says again she will not hinder me, but will feel deeply the situation, but hopes the Lord's will will be done. I was rather cast down by the anticipation of this trial, although it is distant, and at times thought of abandoning my resolution, and then I thought again what was my duty and was not I very selfish preferring my own happiness to that of my fellow-creatures and the glory of Christ. O Lord, when that trying hour does come, support me in Thy everlasting arms.”

Of special interest is the following entry in its bearing on the subject of Missions :—

“ Monday, August 31st, 1857. Attended the sectional meetings of the British

Association in Trinity College. Rev. Doctor David Livingstone read a paper at Sect. E. In the evening we all attended his lecture on African Discoveries delivered in the new building of the Royal Dublin Society. We got good seats and were highly delighted at his simple eloquence. He did not forget all through, the character of the Missionary."

The following entry dated Sunday, August 24th, 1856, illustrates Mr. Wright's early Christian work of tract-distribution—a work which, though much despised and even misused, has been an instrument of incalculable spiritual blessing.

"After Church Margaret gave me 14 tracts to which I added some, and I took a walk for the purpose of distributing them. Gave away 21 and dropped 4—in all, circulated 25. Before going out asked God's blessing on them. Met a man on the Sandhills to whom I offered a tract. He looked sternly at me and said he did not want it, that he was a 'P.P.' I asked him what was that, and he said 'a Papist.' I told him there was nothing in the tract I offered him about Popery, and asked him to read it and see. He then took it and put [it] in his pocket. It was entitled 'Be ye reconciled.' I

then had a long conversation with him about the necessity of preparation for eternity and of Christ's work. He seemed to care little about any religion. He talked about the Dolly Brae affair and cursed the Orangemen, and said 'the Queen' he thought, would yet settle something with Billy Beers, and that Francis Beers ought to have been hung. 'The Methodists are a cursed race,' he said 'and like the number 9 with the tail off it, that is O.' We parted in good humour. May God open the eyes of this man !"

Mr. Wright had an excursion to Blue Lake in August, 1856, and on his way back he had a conversation about supernatural appearances and imitations, whereof he says :

"What communications a spirit at the time of its departure from the body may be permitted to make, I know not, but I cannot at all believe that after months and years have elapsed a spirit is permitted for no great reason to re-visit earth and its relations. With regard to intimations given of the death of persons at a distance at the same time the spirit *may* on its way to another world perhaps be permitted to give intimation of its departure to friends, but when fixed in the

intermediate state I should think there would be no visitation to this earth permitted by God. Of the former case even there may be reasonable doubt, and I know of no case which can be surely relied on. There can scarcely be any doubt but that our atmosphere may be filled with the various powers of darkness, but that such are permitted to become visible I do not believe. There is a great want of *sifting* or cross-examination with regard to these stories. The human mind seems fond of the marvelous, and the absolute veracity of the narratives is greatly to be doubted. If the powers of Satan be strong the powers and armies of Jehovah are stronger, and we can overcome all the infernal hosts by the blood of the Lamb and by prayer. 'Jehovah (the God) of hosts (or armies) is with us: a refuge for us is the God of Jacob.' "

These Journals show how diligent Mr. Wright was in the devotional reading of Holy Scripture, the lack of which helps to account for the want of spirituality among Christians in the present day. He says in one entry:—"I wish I was more spiritual: I feel as if I was not fit to become a minister of Christ." We on the contrary should say that he displayed an exemplary spiritua-

lity, which appears in passage after passage of his Journals. Thus he says :—

“When walking in town to-day contemplated the relation of Christ to his people, their Redeemer, Intercessor and King, and the glorious place He has provided for them in heaven when earth’s sorrows and sins shall all be over for ever.” [July 5th, 1856].

The following entries show how the natural led him to think of the spiritual in what we may call the sacramental habit of life.

“Rev. Adrian Henry Lutman dined with us all at aunt’s. We took a walk after dinner in Tullamore Park by a back entrance. It was very warm and the shade of the trees was therefore delightful. How pleasant when wandering through this world’s desert to know and feel Christ as the shadow of a great rock in a weary land. Walking on the Sandhills sang some hymns as I was all alone.” [July 30th, 1856].

“We had a game of La Grasse in the house for exercise, and music in the evening. The music on earth is delightful. What must the music in heaven be when the tabernacle of God is with men and when the glorified saints shall sing the ‘new song’ of redemption before the throne in the courts above. Oh,

may I seek not my rest here, but seek to do what Christ would have me do, and then when earth shall have passed away repose in that rest, that eternal sabbath which remaineth for the people of God. May I be enabled more to say —

*"I all on earth forsake,
Its riches, fame and power;
And His my only portion make
My shield and tower."*

[August 26th, 1856].

The following entry gives the story in brief of a "Sabbath well spent"—September 27th, 1857—and may be taken as typical of the rest.

"Attended the early administration of the Lord's Supper at eight o'clock at Sandford Church. My father, mother and C.A. with me. Rev. J. B. Heard officiated. Attended Sandford Church again at eleven o'clock. Rev. Mr. Heard preached from Rev. xx., 1—3. Took my class at Sunday School as usual. Mr. and Mrs. Heard came home with us and dined here. Went to the Church in the evening. Mr. Heard preached from James v. 16—'The effectual fervent prayer of a righteous man availeth much.' Dr. Hudson also dined with us and attended Sandford Church in the morning."

We may fitly conclude this chapter with an extract from an address delivered by Mr. Wright before the Dublin University Theological Society on November 16th. 1857, after he had taken his degree. It may be described as a call to service such as he himself rendered in later years, and is another illustration of the early maturity of his intellectual and spiritual powers :—

“ Time is short ; eternity is near ; souls are hourly passing into it, and shall we sit still ? Our week of work is drawing to a close. Shall we waste the few hours that remain ? The eternal Sabbath will soon arrive, and then, if we shall have been faithful we shall enter into our reward.”

*“ A little while for patient vigil-keeping,
To face the stern and wrestle with the strong ;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.”*

“ The age is full of talkers about Christianity, of those who can describe their feelings very fully and who delight to hear and speak about doubtful points of Christian doctrine. We have enough—and more than enough—of such : we want something more. The world is opening on every side to evangelical effort ; China will shortly be open, India will shortly be more

open than ever, and there are vast districts in these and other lands where the foot of no evangelist has ever trodden, and where the glorious news of a Saviour's love has never yet been heard. Will you carry the Gospel to some such land? Will you hold yourselves ready to obey the 'marching orders' of the Captain of our salvation?"

CHAPTER III

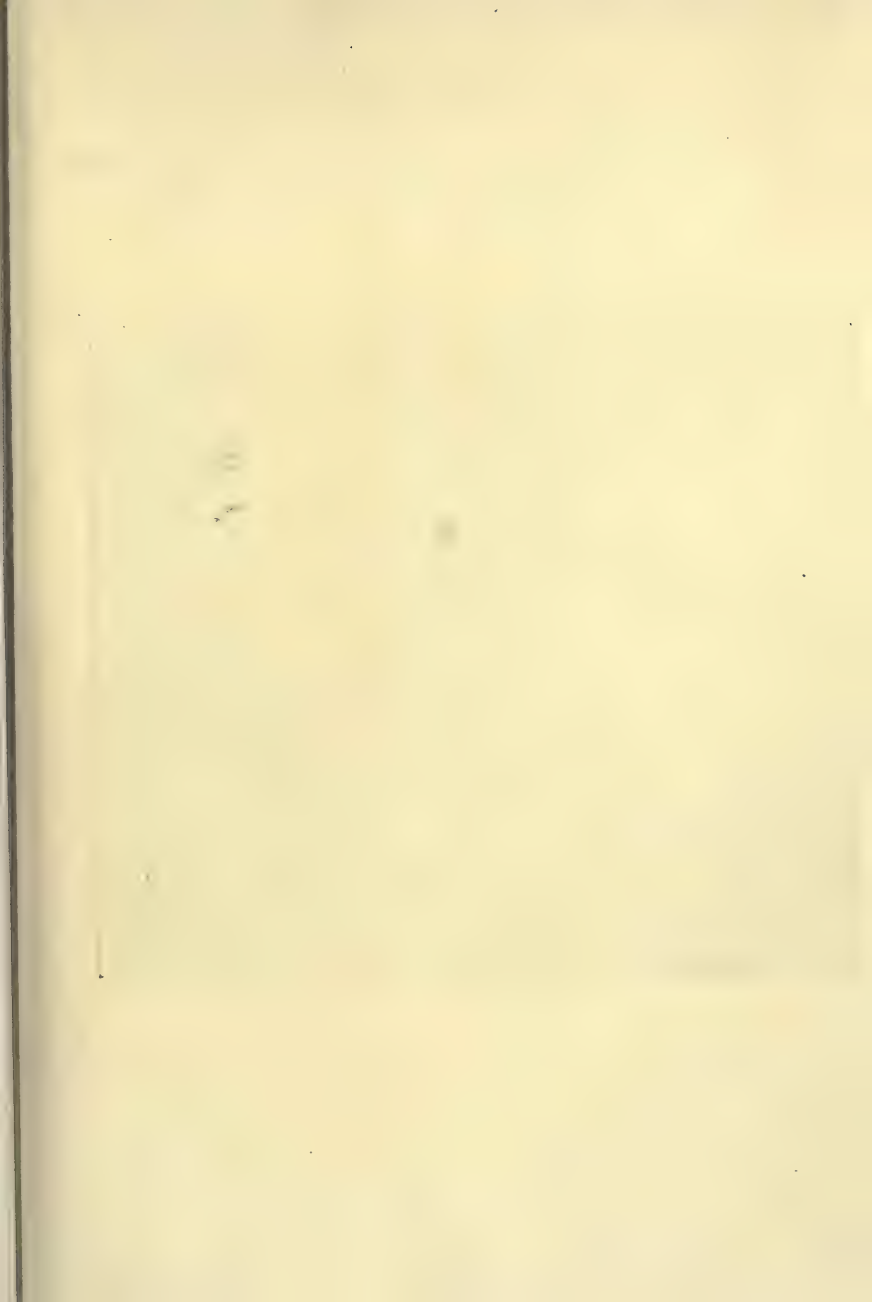
LIFE AT MIDDLETON TYAS (1859-1863).

"Lord, I commit my way unto thee. Oh, do Thou order my steps in Thy Word, and use me as best suits Thy glory."—C. H. H. W., June 26th, 1856.

GOD "fulfils Himself in many ways." And in many ways He enables His servants to fulfil their ministry for Him. Like another great Christian of the Nineteenth Century—Dr. Barnardo—young Wright, after being spiritually enlightened, determined by God's help to devote himself to the ministry of the Word, and that in the mission-field. "May the apparent dangers and difficulties of missionary work," he wrote in his diary of June 25th, 1856, "not hinder my entering upon such a glorious work, but my sole aim and ambition be to follow Jesus, and endeavour to win souls."

Several members of the Daily Prayer Union of Trinity College, Dublin, were students who had resolved to serve God in the mission-field. One of them was Robert Bruce, who became a famous missionary in Persia, where he translated the Scriptures into the Persian language, and did much to

evangelise that country during a long ministry of thirty years. He passed to his rest in the year 1915 at Littledean in the Forest of Dean, of which he had been Rector some years. Another of these was Charles Wright, who determined to offer himself to the Church Missionary Society. He made suitable preparation to fit himself for missionary work, and he and his friends often met together to ask of God guidance and blessing. His father, however, wished him to be ordained in England, so that if his health failed he might return home for ordinary ministerial work. Accordingly Dr. Blackwood, Vicar of Middleton Tyas, who was an old friend of his father and had known the young man from his earliest years, offered to give him a title for Holy Orders. So it came to pass that he was ordained in the Cathedral of Ripon by Bishop Robert Bickersteth in April 1859, and doubtless the young Dublin graduate was the most learned and one of the most devoted of the candidates in that ordination. *Ex voto res cessit* wrote James Hervey after his ordination, and Charles Henry Wright might have written the same—"The dedication being done my work has begun"—a work as it proved of faithful zeal during half a century. Middleton Tyas is a large village parish five miles north-east of the old-world town of Richmond in the midst





DR. AND MRS. WRIGHT.

of the romantic scenery of North Yorkshire not far from the Durham border. Dr. Blackwood had served as an Army Chaplain at Scutari during the Russian War, and in recognition of his work he had been appointed after his return to England. He had been accompanied by his wife, Lady Alicia Blackwood, and by two Swedish young ladies, Emma and Ebba Almroth, who had all been associated with Miss Florence Nightingale in her splendid hospital work. These sisters were staying at Middleton Tyas Vicarage, when the Rev. C. H. H. Wright became Assistant Curate of the parish. And so it came to pass that there he found his wife as well as his work. For in conversation with the younger sister, Miss Ebba, he learned that she had spiritual aims like his own, and it was not long before he asked her if she would join him in his work as a missionary in India to which he hoped to be sent. And as she was desirous of devoting her life to God's work and there seemed every prospect of conjugal happiness for them, they agreed to be partners for life in "the holy estate of matrimony." All their friends were of one mind about the match and no one raised any objection to it. Dr. Edward Wright was pleased to hear the news, and Dr. Blackwood remarked that the man he loved best in the world would now be united in

love and that with good prospects of a happy and useful life. The young couple, with their plans formed for the future, were engaged but a short time before they were married.

They spent a happy honeymoon in Scotland. At Arrochar Mr. Wright preached one Sunday evening on the pier, and his voice carried farther than he thought, for the next day when bride and bridegroom were walking together on the mountains they met an old shepherd who told them that on the previous day he had heard a beautiful sermon which must have been preached by someone on the pier at Arrochar. That voice must have been the voice of Charles Henry Wright.

After his return to Middleton Tyas, Mr. Wright was offered a post in Madras by the Indian Vernacular Society. In this post he would be engaged in literary work, translating books and tracts in the native languages of India as soon as he had learned them. The offer, was a very great honour, for Mr. Carr, who made it for the Society, was an Indian civilian of many years' standing, and moreover, a most devoted Christian man. Accordingly Mr. Wright returned to Dublin University to continue his study of Oriental languages under Professor W. Wright, afterwards Professor of Arabic in the University of Cambridge

for many years. But a change of plans on the part of the Society led him to offer himself for work in India in connection with the Church Missionary Society. When, however, he went up to London for his medical examination, the doctors told him after several interviews that they did not consider him fit to live in India. This was of course a great disappointment to him.

Mr. Wright continued Curate of Middleton Tyas four years. It was not the sphere he would have chosen for himself, and indeed he felt quite out of place, as there were only about 700 people in the parish, and very few of them adherents of the Church. But Dr. Blackwood much desired to retain the services of so able and earnest a clergyman, and perhaps, after all, this was the happiest period of his ministerial life. With a non-resident Rector, and an absentee Squire, the parish had been sadly neglected for many years before Dr. Blackwood's time, so that there was good scope for evangelistic and pastoral effort. John Wesley had preached on the village green, and there was one at least, old Betty Blades, who could remember hearing the great evangelist. What spiritual religion there was in the parish was found chiefly among the Methodists, the followers of Wesley, who met for worship at the house of the village

36 A CHAMPION OF THE FAITH

blacksmith. He was a godly man, and Mr. and Mrs. Wright had many a profitable conversation with him. He had kept the light of divine truth shining in the midst of spiritual darkness, and he rejoiced when at last the parish was blessed with a Gospel ministry worthy of the Lord.

“It was all kick and stick in them days,” an old man once said to me of his boyhood’s time. And evidently the age of harsh and cruel discipline had not passed away at Middleton Tyas, when the schoolmaster, who was also choirmaster, was in the habit of rapping the boys with his cane if they misbehaved in church, and on one occasion he punished an unruly scholar by hanging him from the roof of the schoolroom till he was nearly strangled! It is to be hoped that this rough trainer of youth learned the spirit of the Gospel under the new evangelical regime at Middleton Tyas. It must have been a blessing to the parish for Bungan’s immortal allegory, *The Pilgrim’s Progress* to be expounded to people as it was in a series of weekly lectures by Mr. Wright. His plan was first to tell the story as given by Bunyan and then to explain its spiritual teaching. The lectures were quite a novelty, and the parishioners were delighted with them. Many of the hearers were led to read the book again, and some made a reading of it preparatory

to the next lecture they were to attend. The cottage where the lectures were delivered was crowded with people, and many had to stand in the doorway and outside.

Among the precious memories of Middleton was that of Elizabeth Atkinson, a good woman mentioned by Mrs. Wright in *Sunbeams on my Path*. She was dependent on parochial relief, but she was so rich toward God that she gladly gave of her scanty store for the spread of the Gospel. And when the young Curate left the parish she begged him to accept a copy of that work of spiritual genius "The Course of Time" by Robert Pollok.

Middleton Tyas is the native place of three of Mr. Wright's sons. The eldest, Eric Blackwood Wright, was born March 1, 1860, the second, Almroth Edward Wright, August 10th, 1861, and the third, Charles Theodore Hagberg Wright, November 15th, 1862.

The Book of Genesis in Hebrew with a Critically Revised Text, Various Readings and Grammatical and Critical Notes by Charles Henry Hamilton Wright, B.A., of Trinity College, Dublin, Assistant Curate of Middleton Tyas, Yorkshire, Author of *A Grammar of the Irish Language*. This was the second of Mr. Wright's publications and was dedicated "To William Wright, Esq., Professor of Arabic, in the University

of Dublin, as a Token of Esteem for his profound acquaintance with the Shemitic languages, and in grateful acknowledgment of many kindnesses by his attached Friend and Pupil, the Editor."

For a young man of twenty-three the book is a wonderful production, and it does equal credit to his judicious scholarship and his Christian piety. He avoided chronological and theological questions in this work, which was mainly devoted to textual criticism, and he thus stated his position in the preface to the book :—

“ Many eminent commentators of the German school have embraced the view that there are myths tessellated here and there through the various books of the Bible, more especially in those of earlier date, and that some of these are of a conflicting nature ; an opinion which, of course, very considerably affects their criticisms on many passages. To such views I am decidedly opposed. Believing as I do the Bible to be a Divine revelation written by men under the influence of inspiration, I cannot agree with the ideas of those who hold that mythic narratives are to be found in that revelation. Yet I have considered it incumbent on an impartial critic fairly to state the various views taken of a passage,

whether he may agree with them or not; and I anticipate no evil consequences from such a course." And he thus concludes the preface: "I cannot lay down my pen without expressing my thankfulness to Him who has permitted me to bring to a close this work which I humbly trust may prove in some degree useful in promoting the cause of Sacred learning."

These quotations, as we shall see, fairly represent Charles Henry Wright throughout his long career both as a scholar and a divine. In questions of theological criticism he sought to be independent and impartial while he endeavoured to be faithful in seeking those ends without which all sacred study is spiritually in vain—the furthering of the Gospel and that to the glory of God.

The following free version of Israel's Blessing of his Sons (Genesis xlv. 1-27), may be taken as a specimen of the author's work as a translator.

"And Jacob called his sons and said: Gather yourselves together, that I may announce to you what shall befall you in after days."

"Assemble and listen, ye sons of Jacob
And hearken to Israel, your father.

Reuben, my firstborn, thou

My strength and firstfruit of my vigour,

Excelling in dignity and excelling in
might,

Thou that boilest over like water, excel
not thou.

For thou didst ascend the couch of thy
father—

Then thou didst defile it. My couch he
ascended !

Simeon and Levi are brethren,

Instruments of violence are their swords.

Into their council let not my soul enter,
To their assembly let not my heart be
united ;

For in their anger they slew men,
And in their wanton cruelty they
houghed oxen.

Cursed be their anger for it was violent,
And their wrath for it was cruel !

I disperse them through Jacob,

And I scatter them through Israel !

Judah, thou—let thy brethren praise
thee !

Thy hand be on the neck of thine
enemies,

The sons of their father bow down to
thee !

A lion's whelp is Judah ;

“ Sated with prey, my son, thou hast
ascended [to thy den].

He has crouched, he has lain down, like
a lion and like a lioness ;

Who shall arouse him ?

The sceptre shall not depart from Judah
Nor the staff [of power] from between his
feet

Until Shiloh come,
And the peoples obey him.
He binds to the vine his ass,
And to the choice vine his ass's colt ;
He washes in wine his garment,
And in the blood of grapes his clothing ;
Dark are his eyes with wine,
And white his teeth with milk.
Zebulon on the shore of the sea shall
dwell,

And he shall be on a shore of ships,
And his border shall be upon Sidon.
Issachar is a strong ass,
Lying down between the cattle-pens ;
And he saw that rest was good,
And that the land was pleasant,
And so he bowed his shoulder to bear,
And became a bonden thrall.

Dan shall judge his people
As one of the tribes of Israel.
Dan shall be a serpent in the path,
A snake upon the road,
Which bites the heels of the horse
So that his rider falls backward.
For thy help I wait, Jehovah !
Gad—an army shall assail him,
But he shall assail their rear.
Asher—rich is his food,
And he produces royal dainties.

42 A CHAMPION OF THE FAITH

Naphtali is a graceful hind ;
He utters words of beauty.
Joseph is a stag—
A stag at a spring ;
His hinds go up towards the ambuscade ;
And the archers harass him and shoot at
him,
And assail him ;
But his bow shall continue sound
And his hands shall be strong and active.
From the hands of the Mighty One of
Jacob—
From thence—from the Shepherd—the
Rock of Israel,
From the God of thy father (may he
help thee),
And from God Almighty (may he bless
thee).
[Let there be] blessings of heaven above,
Blessings of the deep that lies beneath,
Blessings of the breasts and of the
womb ;
May the blessings of thy father prevail
over the blessings of the eternal
mountains,
The glory of the everlasting hills ;
Let them be upon the head of Joseph,
On the head of the Prince among his
brethren.
Benjamin is a ravening wolf ;
In the morning he devours the prey,
And at eve he divides booty."

CHAPTER IV.

A CHAPLAIN'S LIFE AT DRESDEN (1863-1868).

"Oh! for more understanding to see the importance of spiritual things. Spiritual realities are the highest realities."—"The Spiritual Temple," by C. H. H. W., p. 167.

DRESDEN is the capital of Saxony, the third in rank among the states composing the German Empire. The city stands on both banks of the River Elbe, and for its treasures of art and its charming features it is described as "the German Florence."

About the year 1833 a chaplain was first appointed to minister to the English community at Dresden, and in 1863 Mr. Wright was elected to the post of chaplain which fell vacant at Easter in that year. There were no fewer than eleven candidates for the post. The British Ambassador supported the candidature of Mr. Wright, on the ground that his testimonials were the best, and in the end he was chosen by a majority of the Congregation. "There is, I think," wrote a clerical member, "every prospect of your commencing your work here under the most favourable circum-

stances." The preaching of the Gospel in its purity and integrity was needed in the English Church at Dresden, if only because, as events proved, it was not welcome to some of the worshippers. But God had His faithful ones there who held a weekly meeting for prayer and took part in the New Year Week of Prayer "for a larger outpouring of the Spirit upon the Christian Church and upon the world." "This little company," it was said in a letter to Mr. Wright, "will hail with joy and thankfulness the coming of a minister who will preach the truth, help them in their feeble efforts for progress, and in bringing others to the blessed knowledge they themselves have attained to."

In March, 1863, Mr. Wright paid a farewell visit to his home, and spent a happy time with his family and friends. He thus records his doings on the 10th, which is the historic date of the marriage of H.R.H. the Prince of Wales :—

"Went with Warren and C.A. to the prayer-meeting at Sandford Church School House, on behalf of the marriage of the Prince of Wales and the Princess Alexandra. It was very well attended, and nicely conducted by Mr. Walsh and F. C. Hayes. Went with my father and brothers to Kingstown, and witnessed the sham sea-fight in the bay.

It was well arranged. . . . My father and I went into the illuminations; there was a fearful crush; however, we escaped well and enjoyed the sight."

Mr. and Mrs. Wright finally left Middleton Tyas on April 24th, and the next day they set sail for Rotterdam and arrived there at 9 a.m. on Sunday, April 26th. "In the evening," says Mr. Wright's Journal, "attended the English Church, and heard a wretched sermon."

From Rotterdam they travelled to Oberhausen and thence to Dortmund and Cassel and Leipzig, arriving at Dresden on Wednesday morning, April 29th. "Everything in Dresden," says Mrs. Wright, "was then most beautiful. Spring had suddenly come. The lilacs were in early bloom, and the Dresden allées full of their perfume. Flowers were to be seen in luxuriant beauty in almost every open space in that charming city. The change from the cold moors in the north of England to bright sunny Dresden was delightful*."

The following is Mr. Wright's own record of his first preaching on the Continent:—

"Sunday, May 3rd. Preached my first sermon (a written one contrary to my custom) from John ii. 16, in the English Church, Dresden. There was a large congregation. . . . There were

* *Sunbeams on my Path* p. 60

85 communicants. Preached again in the afternoon from Gen. xxii. 14, extempore."

For about three months the new Chaplain's time was taken up, as he says "in getting the affairs of the Church into some sort of order." A Church Council was appointed to co-operate with the Chaplain in managing the affairs of the Church, and this led to regulations being drafted for the purpose. He also carried on the weekly Prayer Meeting which had been begun. He conducted it first as a private venture, hoping to give it later a more public character. The average attendance he found, numbered twelve persons, chiefly ladies. It indicates the presence of an element of unspirituality in the Church that the announcement of this Prayer Meeting made by the Chaplain at a Sunday service "created a commotion among some High Churchmen." They did not like his evangelical preaching nor his disregard of the unrubrical custom of turning eastward or altarward in the recital of the Creeds. It is passing strange how such laymen, who profess the deepest regard for the ministerial office, can ignore this principle in dealing with clergymen whose offence is that they boldly and faithfully preach the Gospel of Christ.

Mr. Wright wrote but few notes in his Journal in 1864. On February 1st in that

year his fourth son was born, and was named Henry Brooke.

In April he visited Berlin, where he was the guest of Count de Zuylen de Nyevelt. In the same month appeared a work to which he had devoted much thought and care—*The Book of Ruth in Hebrew and Chaldee with critically revised Text, Various Readings and Grammatical and Critical Commentary*.

Dean Payne Smith had a high opinion of this book, declaring it to be "a work of pure Hebrew scholarship, in which exact knowledge, critical acumen and diligent research have been brought to bear upon the text of Ruth, and in which all those niceties which the commentator may pass over with a light hand, have been carefully treated." It seems a great pity that a man with such a linguistic and critical genius as this and the previous work on Genesis reveal had not more time to devote to such studies, for as Dr. M. M. Kalisch says they "display not only exact and extensive scholarship, but an independence and soundness of judgment eminently calculated to promote Biblical researches, and prove the author's thorough competence for the philological, historical and critical treatment of the Scriptures."

About the same time as the Commentary on Ruth was published, Mr. Wright printed for private circulation a pamphlet entitled

Correspondence Exhibiting the State of Party Spirit in the English Church, Dresden. He had no wish to create a public scandal, though he was constantly exposed to annoyance from the worldly party in the Congregation, but he deemed it right as a measure of self-defence to have a printed statement ready in case an appeal should be made to the Bishop of London, to whom the jurisdiction over Continental chaplaincies belonged. Already his Lordship had been informed that the Church was too small, as the disaffected few wanted to get a second chaplain appointed. The ringleader threatened to make an attack on the Prayer Meeting when there was a general gathering of the Congregation on November 7th, but he changed his mind, and did not appear.

A few days later *The Spiritual Church of the Spiritual God* was published, being the substance of sermons preached in the English Church, Dresden. The book is dedicated to one of the author's friends, to whom he says :—

“ I look back with pleasure to those Wednesday prayer-meetings in which we were so often permitted to unite together at the Throne of Grace (and which by God's blessing still continue to be held) as foretastes on earth of that blessed communion of saints which,

I trust, we shall perfectly experience in heaven."

The preface to the book explains the minister's use of the press as distinct from that of the pulpit.

"The results of experience prove that if a clergyman desire to make himself *intelligible* to nine-tenths of an average congregation, or even a congregation well-informed; if he desire to arouse sinners, to help the weak, to comfort the distressed, to set forth Christ as the great Physician of sin-sick souls, he must *in general* devote his pulpit ministrations to the practical side of Christianity, and resort to the press when he would set forth its scientific aspect or attempt to lessen the difficulties of belief."

The following beautiful passage bearing on Rom. xiv. 9, shows how Christ is always ours :—

"There is an inexhaustible mine of comfort in this—Christ our Lord in life, Christ also ours in death; in life to lead us and guide us aright amid life's intricacies and earth's deceitful allurements; in death also ours to guide through its darkness and gloom, to conduct us from the known to the unknown land, from the land of mingled joy and sorrow to that where sorrow

shall be unknown and darkness shall be chased away by the glory that beams forth from the throne of God and of the Lamb " (p. 63).

What spiritual insight is shown in the following words about the mystery of suffering :—

" No single theory is sufficient to explain the sufferings of man ; not even those of the Christian ; but one thought ought to be sufficient to hush all repinings, and that is that all sufferings come from our Father which is in Heaven : either from His own loving hand or from His wise permission " (p. 104).

Well says the *Church of England Magazine* in its review of the book :—

" We are glad to find such faithful ministrations among our countrymen in Germany."

And *The Christian Advocate* thus warmly commends the book and its author, both as a theologian and a preacher :—

" Mr. Wright is well known by his contributions to the study of Irish, and of Hebrew literature. In the discourses before us he has combined scholarship with simplicity, careful criticism with earnest appeals to the heart. . . . Each of the eight sermons contains much valuable matter and

encourages the reader to pursue a comprehensive and critical study of Holy Scripture."

In May 1865, Mr. and Mrs. Wright returned to England, and had a very exciting experience during their voyage from Hamburg to Hartlepool. A fire broke out among the lading shoddy, but the hatches were nailed down, the ship slackened speed, and so the fire was kept under. Mr. Wright recognised the hand of God's good providence in this deliverance from what might have been present death. There was no smell of fire the next day, but on the following day when the ship was in harbour, and the hatches were opened, the fire broke out again. The Wrights, however, landed in safety with all their baggage. They had an enjoyable time with friends in England and Ireland, and did not return to Dresden till August 18th.

Mr. Wright's literary work at this time included the publication of Bunyan's Selected Works in parts, three of which were issued during his absence from Dresden.

The following notice of the British Chaplain at Dresden is taken from a letter written on Michaelmas Day, 1865, which appeared in the *Dublin Evening Mail* :—

"The new station is in an architectural aspect palatial and at the same time purposelike and successful. In its

vicinity lives the British Minister, and also the minister for the British of the Church of England, the Rev. C. H. H. Wright, a highly-qualified graduate of Trinity College, Dublin, and an excellent preacher and pastor, albeit his sermon on last Sabbath was more than an hour in delivery."

How easily a preacher may be misrepresented is proved by Mr. Wright's statement in his Journal for October 16th :—

"The writer must be in the habit of writing loosely or greatly given to exaggeration, which latter I suspect is the case, as the sermon in question, which was on Luke xix. 1-10., occupied most positively not quite thirty minutes. However, I have left the matter uncontradicted as it is not of much importance."

Another son was born to Mr. and Mrs. Wright on Sunday, October 15th, 1865, and was baptised a month later by the names of Ernest Alexanderson. He graduated at Trinity College, Dublin, and entered the ministry in 1888. From 1892 to 1894 he assisted his father at St. John's, Liverpool, and from 1894 to 1909 he was Vicar of St. John's, Hull, and is now Vicar of All Saints, Clapham Park, S.W.

The Congregation of the Chaplaincy Church being nearly half composed of Americans,

Mr. Wright determined to introduce into the Sunday services a prayer for the President of the United States, and this he did on Sunday, October 22nd. In the same week he happened to visit an American and his wife, and was astonished to find them Unitarians. They were pleased with the introduction of the prayer for the U.S.A. President, and announced their intention to continue in attendance at the Church as long as it was used. So diverse are the motives which bring people to public worship.

Towards the close of the year Mr. Wright sent the Bishop of London (Dr. Tait), a copy of the Report of the Church Council together with a letter, some extracts from which illustrate the progress made in Church work under his superintendence.

“ The plan of having all purely financial matters vested in a Council of the Congregation has been a great relief to myself personally, and has tended to increase my ministerial usefulness . . . The weekly Prayer Meeting on Wednesdays has gone on favourably, and the attendance in it now averages 22. My weekly Bible Class on Wednesdays was well attended up to June last, and the new Bible Class on the same day, which commenced in September, has now an average attendance of between

34 and 37. On the 29th October, and ever since, I have also held another Bible Class on Sunday afternoons after service, which is attended by about 36 to 40 persons, mostly different from them that attend on Wednesdays. In order to draw together the young men of my congregation for the study of the Bible and prayer, I have begun Bible Discussion Meetings at my own house. Sixteen gentlemen attended the first meeting a week ago, and there is every prospect of the meeting being increased. We have been enabled to send this year a congregational Church collection of £23 to the Church Missionary Society, and also a sum of £15 to the British and Foreign Bible Society. The latter Society has employed at my request since May last a colporteur here under my honorary superintendence, and upwards of 2000 Bibles and Testaments have already been sold by him."

The Report shows that the Chaplain had laid to heart the Apostles' resolution: "We will give ourselves continually to prayer, and to the ministry of the Word." (Acts vi. 4).

The concluding words of the Report show how promiscuous was the Congregation of worshippers to whom he ministered:

"Among the members of my congrega-

tion at present are not only Churchmen of all shades of opinion, but also Presbyterians from all the three Churches of Scotland and from America ; also members of the Lutheran and Reformed Churches, Independents, Baptists, Unitarians, and not unfrequently by Roman Catholics, Greeks, and even Jews."

The Bishop in his letter of reply said—" I have no doubt that you have acted rightly in introducing the prayer for the President of the United States, there being so many Americans at Dresden," and his Lordship concluded by expressing his good wishes for the success of the numerous plans reported as undertaken for the benefit of the Congregation.

It was a great pity therefore that the Bishop gave any countenance to the movement set on foot by a disaffected minority of the Congregation to get a church and a chaplain of their own. He should have discovered beneath the shallow pretext of the smallness of the Chaplaincy Church, an unchristian spirit of opposition to a faithful and diligent minister of Christ's Gospel. But in spite of the appeal of the Church Council the Bishop issued and licensed a second clergyman, and thus gave his episcopal sanction to a Church schism.

It must have been a feeling of sympathy

that prompted the Congregation at this crisis to present their Chaplain with a service of silver plate as a small token of their highest estimation of his personal character and of his faithful ministry in Christ. The address was dated January 1st, 1866, and was signed by 225 members of the Congregation, including General McClellan, Major Ashton and W. S. Campbell, Esq., Consul U.S.A.

"It is," they say, "no less a matter of congratulation to ourselves than of deep thankfulness to God, that in electing you as our Pastor, we secured the services of a tried and faithful minister and the blessings of sound Gospel teaching to our children. Your earnest preaching, your anxiety to foster a spiritual life amongst the members of the church, and your unceasing attention to your Bible Classes, all bear testimony to your devotion to your pastoral duties and to your zeal for the extension of sound, religious instruction. It is not in your character to sacrifice the vital principles of the Gospel to rites and ceremonies. Like the great Apostle of the Gentiles, determined not to know anything but Christ and Him crucified, it has been your uncompromising doctrine that, without regeneration and a spiritual life in Christ, Church ordinances are a mere dead letter. A faithful preaching of this solemn truth

offends, as it has done in all ages, the fashion of the world and provokes its opposition : ' the servant is not above his Master. ' ”

In a grateful reply Mr. Wright commended his friends to the grace of God :—“ May God the Father of His great mercy bless us all during this coming year which we have entered upon. May the Blessed Spirit be present in our Church assemblies in all His converting and sanctifying power. May the Lord Jesus, the great Shepherd and Bishop of our souls, Himself feed and watch over you ; and may He give me grace in all faithfulness, love and humility, to tend those souls committed to my care in the green pastures of His Word. Thus may pastor and people at last be gathered within the fold above, and form part of the One Church of the Firstborn and of the One Nation of the Redeemed.”

In a pastoral letter to the congregation at the beginning of 1866, Mr. Wright invited them to observe with him the Evangelical Alliance Week of Prayer, and with bold and characteristic faithfulness he bade them make sure of their hope in Christ. “ If you have,” he wrote, “ with heart and soul given yourselves to Christ, feeling that your sins are many, but believing that by His precious bloodshedding they are forgiven, then happy are ye, ‘ happy are the people who have the Lord for their God.’ ” But if

you have not yet truly sought the Lord, O seek Him now ere your feet stumble on the dark mountains.' Delay not, cast away your trust in self, your desire for vain things, and come to Jesus."

"The year we have begun," said Mr. Wright in this letter, "bids fair to be an important one in the history of the world." Prussia had entered on its career of aggression by annexing Schleswig-Holstein in 1864, and it was a disagreement about the government of those provinces that led to the Six Weeks' War of 1866 between Prussia and Austria. Saxony joined Austria in the struggle, and the alarm of war quickly reached Dresden. Mrs. Wright and her children were at the time at Schandau, and this fact explains the movements of Mr. Wright as recorded in the passages in his Journals given below.

"*Friday, June 15th.* Came up to Dresden from Schandau, by 1.15 train, and found great excitement. War declared by Prussia. Prussian troops crossed Saxon frontier. Went down to Schandau and slept there that night. Trains to Leipzig and Berlin stopped.

"*Saturday, June 16th.* Left Schandau, which was very peaceful, and came up to Dresden by 1 o'clock train. Excitement continued in Dresden. The King of Saxony left Dresden. Saxon

troops retreating. A Saxon regiment of cavalry bivouacked this night in fields at back of our house. The bugles sounded at 12.30 o'clock at night, and they left. . . . No working, the excitement so great. Began my work for Sunday at 10 o'clock at night.

"*Sunday, June 17th.* To my surprise there were in my Church at morning service between 140 and 150 persons. I preached on Rev. ii. 8-10. . . . At afternoon service had about 50 people in Church and preached on Rev. ii. 11. The trains to Schandau all stopped. Prussians marching on Dresden. Excitement about stations very great."

The story of how the Chaplain reached home that night is thoroughly characteristic of him. He hired a carriage and drove to the station at Pirna, some distance from Schandau, but having failed to get on the railway there he drove on, and, he says, "got at 11.30 to a house under the fortress of Königstein. It was so dark that the driver refused to go any farther, saying it was quite impossible to go down the dangerous hill of Königstein at night. I determined not to be stopped, so I got out and made the best of my way on foot down the hill and through the town, and on to Kisppen where I waked the ferryman and got over the Elbe at nearly 1.30 o'clock on Monday morning."

That day Mr. and Mrs. Wright and their children returned home. But it was a homecoming such as they never had before. They left Schandau in a hired carriage just after eleven o'clock, and at the top of the hill at Konigstein they had lunch. At Pirna they gave the horses a rest and then drove on to Dresden, which they found in possession of Prussian troops who had met with a friendly reception, and were now the gazing-stock of the populace. Mr. Wright consulted with friends as to what to do in this crisis, but he was not long left in doubt as to what had to be done. His Journal tells the story.

"*Wednesday, June 20th.* The Prussian soldiers marched by us. We were ordered to send out provisions and coffee, which we did. Circulated a great number of tracts among them, which they caught at with avidity, and some even offered to pay for them. At 9.30 o'clock, Mr. Haig, etc., were ordered out of their house, and cannon were got ready to fire on the Austrians, who were said to be advancing. We had to leave our house at five minutes' warning with all our servants and little ones. We went to Dr. Fehrsen's. Afterwards got into Mrs. Stoddart's as her house was empty. Tried to go back again, as fighting had not com-

menced, and got out some few things when we were ordered out again. The Prussians were digging rifle-pits behind our house, and our street was filled with cannon. A battle was expected all day, but the Austrians were not men, though much was said of them."

The next evening a prayer-meeting was held at which, suitably enough, Mr. Wright read Hebrews xi. He waited on God in prayer, and providential guidance was given him. He had determined to send away Mrs. Wright and the children and to remain at his post, but the Rev. W. Wickes of Leipzig expressed his willingness to take his place for a time, and so the way was made clear for him to accompany his family, and they took their departure accordingly on June 28th, and arrived at Hartlepool on Sunday, July 1st. They did not return to Dresden till August 26th.

During their absence the German Government had quartered a number of soldiers on the British Chaplain, and he had to pay for their maintenance. This was a great injustice, but he was grateful to God for His goodness. "The Lord's mercies," he wrote in his Journal, "have been very great in thus bringing us back in safety and peace."

In the latter part of 1866, Mr. Wright preached a course of sermons on the Fatherhood of God, afterwards published in volume

form. The aim was to set forth the doctrine as taught in Holy Scripture with special reference to the work of the Son of God and the operations of the Holy Spirit. "Mr. Wright," says *The Christian Examiner*, "has dealt with these problems in a scholar-like and withal a Christian spirit, and has shown that the freest discussion is compatible with the most reverent regard for divine revelation." The following passage illustrates "the great exegetic clearness" of the author's work in his distinction between Conversion and Regeneration.

"Conversion in one sense may be regarded as preceding regeneration; in another sense as identical with it. The sinner having by converting grace received a change of heart, receives as the crowning grace the gift of regeneration, which can thus be distinguished from one another but not divided. The two are inseparably connected. As contrasted with regeneration, conversion is the condition or qualification of regeneration, but the grace that grants the one will work the other too" (p. 171).

Ritualism and the Gospel is the title of a course of sermons published in 1866 by Mr. Wright. The following portion of the preface is very important as shewing that the author, though so strong and steadfast

a defender of Gospel truth, was neither bigoted nor narrow-minded. "It must not be thought that firmly as I believe in, and strongly as I am compelled to preach, the doctrines known as evangelical, I am illiberal with regard to the opinions of others. I cannot but speak the things I believe and know to be true. But I am willing to believe that many of those who follow not with me in 'the form of sound words' do in heart believe in the same precious realities."

The following beautiful passage illustrates the truly Catholic spirit of the author in setting forth the glory of the dying Redeemer—"The cross of Jesus Christ, what comfort does it not bring? What joy does not its mention inspire within the believer's heart? It tells him that his sins are pardoned; it tells him that the curse is removed. It tells him that the Father's heart in heaven is full of love for him. It tells him that on the bosom of Jesus he may sweetly repose, just as the beloved apostle was wont to do. It tells him that the everlasting arms are round him, and that the Spirit will sweetly enable him patiently, faithfully, hopefully, to press on in the path that leads to the skies. It tells of shame endured, of glory won, of the bondage of Egypt being past, of the liberty of Canaan being at hand. The cross points upward from Golgotha to Paradise, and from an earth lost by the sin

64 A CHAMPION OF THE FAITH

of the first Adam to a heaven purchased by the righteousness of the second Adam" (pp. 42, 43).

Mr. Wright's New Year Address for 1867 to the English and American Congregation at Dresden is a noteworthy document. "Sad remembrances," he says, "have been left of earthly glory, sorrowful mementoes of the terrible contest which reached its highest point on the bloodstained ground of Sadowa! . . . Never was there a time when those who are 'the Lord's remembrancers,' (Isa. lxii. 6. marg.), ought to be more persevering in prayer and supplication for the success of the preaching of the Gospel abroad as well as at home, and for the awakening out of their long slumber, of Jehovah's ancient people." And with reference to the Romanising movement, he writes thus confidently—"We have no fear about the final issue of the contest. Painful as it is that the Church must struggle with enemies within her midst, yet the case would be still more lamentable if there were no contest at all, if truth and error were regarded as indifferent, and if the feeling prevalent in some quarters were to gain ground among us that all opinions are but varying aspects of the same truths and alike conduct their followers to everlasting happiness. We need scarcely note how opposed such a view is to the whole

tenor of our Articles, especially the 13th, and how plainly contradictory it is to the solemn words of the Lord Jesus : ' Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it ' " (Matt. vii. 14).

The will must often stand for the deed in this world, even in defending the truth, as shewn by the following entry in Mr. Wright's Journal in 1867 :—

" Monday, Jan. 14th. Letters from my mother and from Heard, who thinks my scheme of Essays on Ritualism impracticable. Don't agree with him, but if ' S. G. O. ' will not take it up, I will let it drop as I am at such a distance."

The story of the Dresden City Mission belongs to this year. The weekly Prayer Meeting was as Mrs. Wright says " a rendezvous for all persons interested in the work of the Lord, whether from England, Scotland or various parts of Germany*." One of these was no less a personage than Count van Zuylen van Nyevelt, Dutch Minister Plenipotentiary at Berlin and Dresden. Another was the Rev. F. Albrecht, who had laboured in India for twenty-five years under the Basle Missionary Society. Their conversation turned from time to time to the spiritual destitution of the city,

* *Sunbeams on my Path.*

66 A CHAMPION OF THE FAITH

where the Lutheran clergy were overburdened with scholastic and secular work, and their number was comparatively small. One day Mr. Wright, in a visit to an American lady, told her of his desire to begin a City Mission and of Pastor Albrecht's willingness to undertake the work if a small stipend could be raised for his support. Only the night before the lady had been awake with the thought of the little she had done for God. She had prayed therefore for some opportunity to do something for God, and now realised that her prayer was answered. She accordingly gave Mr. Wright £30 as the nucleus of a mission fund and told him to let his friend begin work at once. The people welcomed his visits and though he died in the course of a year or two his work led to the establishment of a City Mission under the direct control of the Lutheran Church of Saxony.

Mr. Wright's spiritual work as Chaplain was not confined to Dresden. He conducted monthly services at Leipzig until it became a separate chaplaincy. For some time also he conducted a Sunday evening service at Freiberg. He went even as far as Tetschen, opposite Bodenbach in the north of Bohemia, to hold a service for two or three Scotch families settled there.*

In December, 1867, Mr. Wright received

* See *Sunbeams on my Path*, p. 65.

the offer of the Chaplaincy of Trinity Church, Boulogne, which he accepted. On his recommendation the Dresden Chaplaincy had been put under the jurisdiction of the Colonial and Continental Church Society. Thereby a succession of evangelical chaplains was secured, and the strife which had marred the election of chaplains was thereby prevented. It proves what a worker he had been that the Committee of the C. and C.C. Society said that though they would do their best to find another chaplain for Dresden, they feared the task would be a hard one, to find one to take up his work as he had carried it on.

On Christmas Eve Mr. Wright received another mark of congregational appreciation of his labours in a purse of gold from Lady Emily Digby and others with their hearty felicitations and good wishes for his personal and spiritual welfare. "Most heartily," he wrote in reply, "do I reciprocate your kind wishes, and wish you in return the choicest Christmas gift that our Heavenly Father can bestow, namely, the outpouring of the Holy Spirit in showers of blessing on your souls."

A farewell address was presented to Mr. Wright by members of the Congregation, before his departure from Dresden, and the following words which occur in the address prove the value they attached to his ministry :—

“ Whilst the mournful condition of so many churches in England fills the public mind with profound distrust and humiliation, it has been our high privilege to have the simple Gospel of the Lord Jesus preached unto us in the spirit of earnestness and fidelity rarely surpassed.”

And now we cannot do better in closing the story of the Dresden ministry than listen to the thrilling appeal of the zealous Chaplain in his farewell sermon on Sunday, March 29th, 1868 :—

“ Some of you have solemnly pledged yourselves in the face of the congregation and in the solemn rite of the Lord’s Supper, to resist the world, the flesh and the devil. Perhaps some may have been forgetful of that solemn vow. But that promise has been registered above, and you cannot blot it out of the heavenly register. I believe, too, you would not, if you could. You wish to serve the Lord, but the flesh is very weak, and temptation is very strong. I know it, beloved, but the Holy Spirit will help you, if you seek his grace for Jesus’ sake. Seek pardon for the forgetfulness of the past ; look up for strength for the temptations of the future, and you will find that as your days so will your strength be.

Forget not the precious Word we have read together, but bind it for a memorial on your hearts. You have promised to be soldiers of the Cross, then faint not, fear not. You are, I trust, committed to the struggle. Set your face against sin like a flint in the might of God. The struggle is for honour, for life, for immortality. No turning back to the City of Destruction soon to be consumed with fire from heaven; no looking back towards Sodom. Forward—there are the streets of the New Jerusalem shining in the full blaze of glory. Forward—there are the hosts of angels waiting to salute you as victors. Round you on every side, even now, unseen, are the innumerable company of witnesses who rejoice at your victories over sin and grieve at your turnings back to folly. Forward—there are the arms of love outstretched to embrace you, Christ ready to greet you with the smile of approbation and the blessed exclamation on His lips ‘Well done, good and faithful servants.’ He has the everlasting life and fadeless honour to bestow on you and ‘Glory, glory dwelleth in Emmanuel’s Land.’”

CHAPTER V.

THE BOULOGNE CHAPLAINCY (1868-1874).

"My object shall be to set forth as plainly as I am able the 'unsearchable riches of Christ,' (Eph. iii. 8), and it is my determination by God's help 'not to know anything among you save Jesus Christ and Him crucified.' (I Cor. ii. 2)." —C. H. H. W., April 22nd, 1868.

"It was not without anxious consideration and anxious prayer," as Mr. Wright explained in the address from which the above words are taken, that he came to the conclusion that it was his duty to accept the post of Chaplain of Holy Trinity Church, Boulogne-sur-Mer in response to the invitation of the Colonial and Continental Church Society. But having once accepted the office he devoted himself to it with his characteristic spiritual earnestness and personal energy. He first officiated in Trinity Church on Sunday before Easter, April 5th, 1868, and observing "several things in the ordering of Church affairs" which he "thoroughly disapproved of," he at once called a meeting of worshippers and instituted reform. A service collection was substituted for the customary charge of a franc for admission to the Church, of all but seatholders, and a

committee of laymen was appointed to administer the financial and secular business of the Church.

"I ask your earnest and continued prayers," wrote the young Chaplain, "that I may be assisted by Divine Grace in the responsible duties of my ministry among you, and that the Lord may bless His own Word abundantly to you all, 'stablish, strengthen, settle you.'"

In that year the British Sailors' Institute was established at Boulogne mainly by the efforts of the Rev. C. H. H. Wright, and the Wesleyan Minister, the Rev. Joseph Gaskin, who became the Hon. Secretaries of it. The idea, however, was the sailors' own, for they had petitioned the British Consul to obtain from the Municipal authorities rooms in which they could "read, write, spend a quiet evening, have religious services on Sundays, and as opportunity served, during the week." A committee was formed to carry out this project, and after considerable difficulties had been overcome a beneficent mission among British and other seamen was begun. The Reading Room was open every evening, and from time to time the Chaplain took charge of it himself. The whole enterprise in both its social and spiritual aspects anticipated the present-day work of the Young Men's Christian Association.

Thousands of British sailors besides those of foreign nations, entered the Port of Boulogne. And among them on the different ships the Chaplain went distributing Gospel tracts and inviting them to the Sailors' Institute.

The following entry in Mr. Wright's Journal shews how he became acquainted with the famous preacher, C. H. Spurgeon :—

“ *Monday, August 3rd.* Met on the strand Gaskin, etc., and also Rev. C. H. Spurgeon, to whom Gaskin introduced me. He said, ‘Oh, I have heard of you, that you have been upsetting all that has been doing in Boulogne by the other clergy for the last twenty years—and that is nothing.’ ”

Wednesday, August 5th. . . . Previously called on Spurgeon and had a little conversation with him. At 5 o'clock Ebba and self took a cup of tea with the Gaskins and met there Mr. Spurgeon, Capt. and Mrs. Goldie, Mr. Hunt and Pasteur Perrier. Attended the evening service at the Wesleyan Chapel. Rev. C. H. Spurgeon conducted it and read and commented on Ps. xxxiv, and afterwards preached from Rom. viii. 1. His discourse was splendid and most earnestly evangelical.”

The following entry recalls his work at Dresden :—

“ *Monday, Nov. 2nd.* . . . In the *Times* of to-day observed a letter on ‘ England and America ’ by ‘ an American at Dresden ’ in which my former endeavour to unite Englishmen and Americans were referred to, and the *Times* had a leading article on the absurdity of some narrowminded English there objecting to the prayer for the American President.”

In these days of lax spiritual discipline it is refreshing to come upon such a record as this :—

Monday, Dec. 28th. . . . Called on Gaskin. Met a Mrs. R———there who said she was begged to ask me to bury a Mr. S———, who had died last week in a fit of intoxication, he being a confirmed drunkard. As Mrs. S———desired that I would call I visited the house, having first obtained important information from Mr. Gaskin as to the nature of the inmates. Met there, Mr., Mrs. and Miss N——— and the father of Mrs. S———. After a long conversation I stated I could not bury with the full Church of England Burial Service the poor man. Mrs. N———approved of my resolve ; the others tried to induce me to change, but for

many reasons—public as well as private—affecting the parties themselves, I refused. I had, however, an opportunity of speaking plainly on conversion and of sexual sins, of which I had come to suspect the parties to be guilty.”

The year 1869 and each succeeding year, Mr. Wright began by taking part in the Evangelical Alliance Week of Prayer according to the words of the printed address signed by himself and Pasteur Perrier, and the Rev. Joseph Gaskin, Wesleyan Minister. “The political prospects of various countries ought to constrain us to prayer. Everywhere these are symptomatic of change and disquiet, but there is One who ruleth in the kingdom of men (Deut. iv. 25), and doeth according to His will in the army of Heaven (Dan. iv. 35), and from Him must grace and wisdom be sought to guide us safely through the troubled waters which are before us.”

In this connection may be mentioned the United Weekly Meeting for Prayer, Mr. Wright began later in the year. In a letter on the subject in the *Boulogne Review*, he says :—

“At no previous time has there been a greater need of earnest prayer from all sections of the Church of Christ ; and many testimonies of attached ministers of the Church of England could be cited in favour of the usefulness of such

prayer meetings. It may suffice here to refer to that of the late lamented Bishop of Calcutta, Dr. Cotton, in his charge delivered in 1863."

Mr. Wright, in his first Easter address to the Congregation says:—"I have never had reason to regret having sought the co-operation and counsel of members of my congregation. It is part of the laity as far as possible to attend to the secular business of the Church, that of the pastor to give himself to prayer and the ministry of the Word." And he thus concludes with characteristic spiritual fervour:—"Weakly but honestly I have endeavoured to set forth before you during the year that is past the simple Gospel of the Lord Jesus Christ as the only name under heaven whereby men can be saved. I trust that the preaching of that Gospel has been a savour of life unto life to some who have heard the Word, and a comfort to others under temptations and trials.

"May the truths of the Gospel, beloved, be more and more precious to your souls. May the Holy Spirit, that great Teacher Himself, make you to know their life-giving efficacy. He alone can take of the things of Christ, and show them unto us. He alone can sweetly comfort in the hours of affliction and sorrow, and enlighten the eyes of the spiritual understanding to

appreciate the truths and promises of the Lord. Let all your hopes for salvation be placed on the finished work of the Lord Jesus, His atoning death for us and His glorious resurrection for our justification. May both pastor and people be fed with the heavenly manna, and drink deeper draughts of the water of life. May we all be enabled more fully to live the new life, to set our affections on things above that we may all share in the glorious resurrection of Christ's people in the coming Easter of the world."

On July 1st the first Confirmation was administered by the Bishop of Sierra Leone, and in the evening a missionary meeting was held in "the newly-arranged Church Porch." Mr. Wright's religious educational work included Bible teaching in a first-class school for young ladies. Many of these he prepared for Confirmation, with good results. His method of preparation included the distribution of printed questions for written answers. The following are examples:—

"What do the Scriptures say about Conversion?

Have you ever considered the all-important question whether such a change has passed on you?

When and why is Christ precious to the soul?

What is the difference between the Law and the Gospel?

What commands are there in Scripture about Prayer?

Do you desire to become a regular communicant, and why?"

The first annual meeting of the British Seamen's Institute was held on July 30th in this year, and thus Mr. Wright saw the first anniversary of an institution in which he was deeply interested, and which was destined to be of very great utility in the years to come. A lay-agent, by name John Lovering Cooke, had been appointed, who had served his country in the Indian Mutiny as a gunner of the Royal Artillery, and his life-story was the subject of a book published by Mr. Wright some years later.

Dr. Marsden, Bishop of Bathurst, preached at Trinity Church for the C. and C. C. Society in the autumn of the year as recorded by Mr. Wright in his Journal, from which the following passages are quoted in illustration of his life and ministry.

"Saturday, January 16th. . . . Visited among the shipping some fifteen vessels. Met an infidel sailor whom I tried to convince of his danger. Circulated tracts in English and French Sabbath preparation."

78 A CHAMPION OF THE FAITH

“ *Saturday, April 3rd* Visited Rev. Canon B. F. Westcott, who left this day at 2.15 p.m., and could not preach for me to-morrow.”

“ *Tuesday, July 13th.*—Started with Gaskin early in the morning by the special seven o'clock train for St. Omer, in company with the Romish pilgrims on occasion of some fête to the Virgin. The processions were a miserable affair. We ascended the ruins of the Abbey of St. Bertin, and went round the ramparts of the city. Saw the Museum, etc. . . . Returned home by the special 6.20, arrived at Boulogne at 8.40.”

“ *Thursday, July 22nd. . . .* Conducted the Prayer Meeting in the evening at the Institute. Ten present. Had a conversation with an infidel there.”

“ *Tuesday, July 27th* In evening conducted the Prayer Meeting at the Institute. Twenty present. The infidel present at the last meeting came again and looked more friendly.”

“ *Saturday, August 17th* John D—— called in the evening to speak about religion. He is an enquiring Roman Catholic. Had half an hour's interesting conversation with him. Sabbath preparation.”

“ *Thursday, August 29th* D——

called on me and confessed with many tears the sins of his past life."

"*Monday, September 6th* The C. M. S. meeting took place at 3.30, Mr. Groves in the chair. I read the Report, and we sang the hymn 'Thou Whose almighty word, etc.'; afterwards Rev. C. Tanner made a very nice speech, and Rev. T. Burrows spoke, and I closed the meeting."

"*Thursday, September 23rd* Bible Class in the Church. Forty-two present. Afterwards baptised the infant son of the Count and Countess de Lalaing. There was a large number of persons present.

"*Friday, November 12th* I also called on Mrs. W——, the washer-woman . . . who seemed very self-righteous and not at all pleased at my visit."

Some proposals made this year by Mr. Wright to the Committee of the British Free Schools for their better management called forth from "a keen observer of character" some verses in which the young Chaplain was thus aptly described:—

*"Of his writings and sermons it scarce can be said
They reflect most of merit on heart or on head."*

The critical year 1870 began with the observance of the Week of Prayer in which Mr. Wright took part. The observance

of the Day of Worship is so essential to the progress of spiritual religion that we may suitably give in this connexion his vindication of it in his letters in the *Boulogne Review* some months later on the subject of Sunday Concerts. His wise words are very necessary in these times.

“In a passage,” he says, “by no means breathing the spirit of the Old but rather of the New Testament, the Prophet Isaiah warns the Jews against making the Sabbath ‘a day of pleasure’ (Isa. lviii. 13). The spirit of the New Testament is to lay down broad principles and leave it to individual consciences to apply them, and here we cannot fairly be asked to define in detail what may or may not be done on the Lord’s Day, though we may oppose any attempt to treat it as a convenient day for worldly amusement.”

Again, he says: “No ‘inheritance of gloom’ arising from evangelical teaching has settled down upon the day of rest. True religion is not gloomy, but the only effectual means to disperse gloom and sadness. A gloomy Christian is one who is not religious enough. The joy of the Lord is His people’s portion. The Pharisee is but the shadow of the Christian, but where there is the substance, the attendant shadow will always be found. There must ever be in this lower world

hypocrisy, more or less, in contact with religion. But hypocrisy is not religion, nor is the Christian a hypocrite.

"It is quite a mistake to regard the Sabbath as a mere Jewish institution. The Sabbath dates from Eden and will continue to be prized by the people of God until they shall enter the Eden on the other side of the dark river of death. Christians have through Christ's death been set free from the peculiar Sabbatic ordinances enjoined in the Levitical Law, but the law of the Ten Commandments still remains as a rule of Christian life. . . . The Lord's Day in ever reminding us of the resurrection of Christ, is the seal of the deliverance achieved for us from the spiritual Egypt."

It is noteworthy that Mr. Wright had begun to edit the *Boulogne Review* at the time the Franco-Prussian War began in July. The war brought him much special work consisting of the distribution of Scriptures and tracts and the visitation of wounded soldiers, and later, of prisoners of war.

The following are some interesting entries in his Journal for this year :—

"*Sunday, January 2nd.* Read the service as usual and preached from John xvi. 7-11, and afterwards administered the Lord's Supper to seventy com-

municants. In the afternoon preached from Eccl. v. 1, and read the service. The stove near the reading-desk set a small part of the wall on fire, but it was very providentially extinguished, but we could not be certain that it was quite out till after morning service. Received from Miss M. Westcott her father's sermons on Christian Life."

"*Monday, January 17th.* W—— M——, a sailor, aged twenty-three, was drowned on Saturday by falling into the harbour in a state of intoxication. In the absence of Mr. Gaskin I read the service of the Church of England in the Wesleyan Chapel, and spoke on the awfulness of such a death. There were about fifty or sixty sailors present, and they seemed to feel it. I left out some sentences in the service. The sailors seemed impressed and none seemed angry."

"*Wednesday, March 30th.* The Rev. R. W. Vigors, of Littleton Rectory, near Bristol, called on me to ask me to look after an old lady, Madame d'Herisson, nearly blind, living near."

"*Sunday, July 17th.* News posted up of the Declaration of War between France and Prussia, and that the Prussians had violated French territory. Read the service as usual, and

preached with allusion to the state of matters from Ezek. xxi. 9, 10. In the afternoon read the service again and preached from Jer. viii. 6, 7. There were about 165 at afternoon service. Considerable excitement in the town. Distributed some portions of Scripture to the French soldiers."

"*Sunday, August 21st.* Read the service in Trinity Church, and preached in morning from Luke xviii. 8. Commented in my sermon severely on those English people who were so unfeeling and unChristian as to exult in France over the defeats of the French."

"*Sunday, September 4th.* Read the service as usual, and preached in morning from John viii. 12, and administered the Lord's Supper to 66 communicants. Great news received this morning of the capitulation of the French army and of the Emperor Napoleon. In afternoon read the service and preached from xxvi. v. 3-6. Mr. Gaskin invited me to a special Prayer Meeting after his services for France in this crisis. I accordingly went and offered up prayer, reading part of Jer iv. . . . A French Republic proclaimed in evening."

During this year he wrote magazine

articles on Farrar's "Early Days of Christianity," "Inscriptions on Ancient Karaite Hebrew MSS.," and "Apocryphal New Testament Literature."

Mr. Wright's Journal for 1871 thus begins:—

"*January 1st, Sunday.* Spared to see another year which has opened with blessings, wife and children all well. God grant the health of the Spirit to us all, and grant that we may increase in strength and in activity for His cause."

In the early part of the year Mr. and Mrs. Wright made visits to Calais and other places to minister to the German prisoners of war whom they found in a state of great destitution. Mr. Wright accordingly appealed to the Prussian ambassador in London, Count von Bernstorff, and in response to this appeal bales of blankets and of personal clothing were sent for the men, and Mr. and Mrs. Wright superintended the distribution of them. Mr. Wright held several services for them in their own language, and this is how he describes the service on January 17th, during one of their visits to Calais.

"My service was held in the old Arsenal (a stable-like place). There I had a little intercourse with the men. Some 400 about, attended, many of the

Roman Catholics coming in, though knowing it was a Protestant service. I read part of the Morning Prayer service of the Church of England in German. . . . I read as lessons Isaiah lv, and the latter part of Rev. vii. I then made a few remarks extempore and read my sermon, which the men listened very attentively to, and said they understood very well. I felt quite helped in all. I stood on a table and the men stood all around. The men thanked me warmly and begged me to come again, but the sergeant stopped our conversation with saying, 'The mass is over, now no more talk.' We got our things distributed, and now and then had a few broken words with the poor fellows. After leaving the Fort we came to the German officers imprisoned in the Hotel du Douane. We gave them a German Bible, one English Bible, a few German books, English newspapers, pocket-handkerchiefs and underclothing, etc. We found we had no time to visit the hospital. We left at the Fort some French tracts (*British Workman*) for the French soldiers, and I left some hundred French portions and twenty-two French Testaments with Ozanne besides articles for the wounded at the Hospital."

As an illustration of the eagerness with which the Word of God was received, it may be noted that one of the prisoners who had received a New Testament from Mr. Wright told him that he had read it through when he saw him a week later. Mr. Wright did not attempt to preach extempore in German, but wrote sermons for the purpose beforehand. "Never," according to his own testimony, "has he seen more attentive congregations, and nowhere heard more hearty songs of praise than those which arose in the damp casemates of Dunkirk and in the wretched arsenal of Fort Neuilly. . . . Never did men join more heartily in a religious service, and never were hymns sung with greater fervour and spirit. Most warmly, too, they thanked him for his poor efforts. In conversing with them after the services, all manifested the greatest respect for religion and not a few appeared to be men who had earnest faith in God."*

In the lecture from which these words are taken, Mr. Wright says: "The nation felt the cause for which it had taken up arms was a righteous one, and it looked up to God for help in the day of trouble." He also quotes the words of the King of Prussia to the Parliament of the North German Confederation: "We will carry

* "Religious Life in the German Army during 1870-1."

on war after the example of our fathers, for our freedom and for our rights against the violence of a foreign conqueror, and in this war in which we seek no other object than to secure on a lasting basis the peace of Europe, God will be with us as He was with our fathers." Had his grandson, the present Kaiser, adopted such language as his own in July, 1914, the present war could not have happened. As a matter of fact, however, it represents the policy of the Allies rather than that of Germany.

A novel shipboard service Mr. Wright conducted he thus describes :—

" *Sunday, February 19th.* . . . Read the service in the morning and preached from Isa. xiv. 8, 9, to a congregation of 140 persons. At 3 o'clock held a Bethel service on board the '*J.L. Bowen*,' the American brig in harbour, and preached from Isa. xxi. 11-12. The service was attended by some two dozen sailors and a number of passers-by. French and English attracted by the novelty of a service on deck."

An incidental Journal entry refers to the sacerdotal movement, which was even in those days Romanising the Church of England.

" *Wednesday, March 15th.* Litany Service at the Church at which I delivered a

lecture on Heb. ix. 27, 28, with reference to the late decision of the Privy Council in the Purchas Case. There were 21 present. . . . In the afternoon called on Captain and Mrs. Mayne Reid (the novelist)."

In June, Mr. and Mrs. Wright and sons visited Sweden, her native land. The following entry in connection with this visit is of special interest.

"*Monday, June 12th.* . . Pastor Beskow called on me, and spent nearly an hour. I was greatly pleased with him. After he had left Ebba returned and we went by steamer to Djurgarden. . . and then joined the party of the Åhlins who were there with about 50 of their young lady pupils. Had a very lively but friendly discussion with a number of the latter on the relative merits of the French and Germans, the young Swedes standing up stoutly for the former. Afterwards in company with Miss Karina and Miss Hedda Åhlin we visited the Manilla Institute for Deaf and Dumb, and also the Blind Asylum in the same place which had been founded by Ebba's great-grandfather, Dr. Hagströmer, and were greatly pleased with all we saw and heard."

A letter appeared in *The Record* of September 6th, 1871 in which Mr. Wright appealed

for help for erecting for the Sailors' Institute at Boulogne a building of its own. "The Institute," he says, "would have been more largely attended had it not been that the only rooms which could be obtained for its operations have been on the second floor in the old barracks of Napoleon I—rooms which we were very glad to obtain at the time, but which are somewhat difficult to be found out by seamen unacquainted with the town. These rooms, too, have always been held by the Institute on a precarious tenure, being rented from the town authorities on the express condition of being surrendered at any time at the shortest notice when the necessities of the public service might require them. During the recent war we were obliged to leave these rooms at forty-eight hours' notice, as they were required for the use of the ambulance here; and were it not that I was able to give shelter to part of the Institute in the porch of my Church, which, not being a consecrated building, I have fitted up for a lecture-room, the Institute would have been closed at that critical juncture of affairs."

In the same month the foundation-stone of the Seamen's Institute was laid, as described in Mr. Wright's Journal:—

"*Wednesday, September 20th.* . . . We had a little procession from Trinity

Church with flags and banners, but not many seamen were able to join it, being at work. The ceremonial commenced at 1.30. Moran opened with prayer, and the Rev. K. Groves read Ps. c. ii. partly. Then hymn was sung, and I spoke; afterwards Dr. Livois, V.P. Chairman, then Capt. the Hon. F. Maude, who then laid stone. Then hymn again, and Moran spoke, as did Knocker. . . . The meeting was closed with a hymn and benediction. About 300 were present. We had the use of a little harmonium of Mrs. Hope's on the platform, and Ward afterwards played the organ in Trinity Church. The British Consul was present at the ceremonial."

In December of this year Mr. Wright, with the other Protestant ministers of Boulogne, caused a new school for French and English girls to be opened in place of the British Free Schools which had been closed for want of funds.

The following entries in his Journal will fitly close the records of the year :—

" *Wednesday, December 6th* [at Dover]. . .
 Capt. Knocker brought me to dine at his mother's, Mrs. E. Knocker, at 5.30 p.m., where I met the Rev. Mr. Knocker and the Rev. W. H. Aitken of Liverpool. Attended the service at St. James'

Church at 7 p.m. . . . Afterwards we went to the Old Church to hear Mr. Aitken and Rev. Mr. Douglas address the non-communicants."

"*Sunday, December 31st* . . . In deep contrition for the sins committed during its course and in earnest looking to Jesus and thankfulness for all God's goodness to me and mine, I desire to close this year."

In 1872 Mr. Wright's literary activity assumed a new form in a Church magazine localised for his congregation. "Introduced," he says in his Journal of January 9th, "to the notice of meeting the first number of the *Boulogne Church Magazine* issued this day."

The following are interesting personal records :—

"*Friday, April 5th*: . . . In afternoon visited Canon Westcott of Cambridge, who has come for a few days. Found, however, he could not preach for me on Sunday."

"*Sunday, April 7th*. Rev. Professor Westcott of Cambridge read the services and I preached from Rom. vi. 4-7. In afternoon read the Litany and preached to children from Rom. v. 10. There were over 500 at morning and about seventy or seventy-five at afternoon service. In evening Canon Westcott

read the service for me and I preached from John xx. 27-29, to a congregation of about eight-five or ninety. Baptised Hill's little baby at the afternoon service. Letter from Bishop [Piers] Claughton."

"*Wednesday, April 10th.* . . . Interviews with more of my Confirmation candidates. Had prayer with all. Some seemed really in earnest."

"*Thursday, April 11th.* . . . Called on the Bishop who held a kind of visitation, countersigned my licence as Commissary for the Bishop of London and blamed the other clergy for having no licence. The Confirmation Service was at 11.30 o'clock. I read the Litany; the preface of the Confirmation Service was read by the Bishop's chaplain, Rev. Charles Dunbar; the Bishop read the rest. There were 34 confirmed—20 girls, 14 boys. I presented 19 (15 girls, 4 boys). The Bishop's address was very simple but good. Afterwards we lunched with him at Mrs. Hope's, and Mr. Gaskin also, whom the Bishop wished to meet."

"*Friday, May 17th.* . . . Bible Class for children in the Church. Thirty in all present. Afterwards buried a little

boy named Henry Cochrane aged 8 years, who had died at a school. Called at the Hospital to see an English sailor who had been injured in a fit of drunkenness. Though I called twice he was still insensible. . . . The Rev. James Calvert of Fiji called in the evening."

"*Saturday, May 18th.* . . . As Mr. Calvert was passing by Ebba called him in and he spoke very nicely to the children and had prayer with them. Sabbath preparation."

It may be noted here that James Calvert was the Apostle of Fiji through whose labour chiefly those cannibal islanders were evangelised and became a Christian community.

The new building for the British Sailors' Institute was completed in the summer of this year and was formally opened on August 20th, 1872. Mr. Wright, under this date, says:—

"Opening meeting at 12 o'clock. Charley, M.P., in chair. Cornforth opened with prayer. Swabey read part of Ps. cvii, and hymn. I made my address and Charley then spoke and declared rooms opened. First resolution of thanks to Mrs. Hope was moved by the Lord Chief Baron, seconded by Moran, and supported by Dr. Livois. Second resolution respect-

ing Institute was moved by Bishop Anderson, seconded by Gaskin and supported by Falkner. Then hymn, vote of thanks to Charley and benediction by Bishop."

A mural tablet was afterwards erected in the Institute recording the munificent liberality of Mrs. Hope, who defrayed almost the entire cost of the undertaking. It is a strange fact, which we may note by the way, that after the outbreak of the great European War, the name "British Seamen's Institute" on the outside of the building was obliterated, in order to preserve it from being destroyed or damaged, in the event of the Germans obtaining possession of Boulogne. As a Soldiers' Institute during the War it has proved invaluable.*

In September and October, 1872, Mr. and Mrs. Wright made a tour to Germany and Switzerland, of which the following interesting journal notes are given.—

"*Tuesday, September 24th.* Started early to look at Basel. First we went to the Missions Austelb and saw it and had a long conversation with Inspector Josenhaus about his society and dear

* "Besides the wounded, there are many British soldiers in Boulogne—R.A.M.C. orderlies, Army Service Corps men, motor-car drivers, strays from many units. For them the Sailors' Institute, which occupies the ground-floor of the Parsonage, has temporarily become the Soldiers' Institute, and is crowded every afternoon and evening."—*Greater Britain Messenger*, December, 1914.

Albrecht. Then went to the Cathedral which we admired exceedingly and saw the Council-room, etc., Erasmus Relics, the Stadthaus and the Museum with its paintings of Holbein. Then having seen the outside of the University, returned to our hotel and went from there to train and got to Lucerne same evening about 6.30 o'clock. Stopped at the Hotel Rigbi."

"*Thursday, October 3rd.* In morning went over the Cathedral at Worms, a fine building but very dirty and badly kept. Then went to see the Luther Denkmal, which is very fine. Went through the Heilige Garten, and then to Trinity Church, built on the spot where Luther witnessed his bold confession, the original building having been destroyed by the French. Then went to the old Synagogue, very ancient, and saw Rashi's seat where he taught his pupils. Left Worms by the midday train for Metz, where we arrived about 8 o'clock, and went to the Grand Hotel de Metz. . . ."

"*Friday, October 4th.* Went over Metz, which is a rather dirty town. It had the look of a partly deserted city, and houses without end to let caused by the people leaving rather than becoming Germans. Spoke to several German

soldiers. Left Metz also after midday, having seen the Cathedral and the principal sights in the town, and went by Sedan, where we saw from train the battlefield, to Mezieres, and thence through bad advice to Hirson, where we had to stop at a very poor hotel (Hotel du Poste), Hirson bei g only a large village. However the beds were clean."

They returned to Boulogne the following day.

"*Sunday, October 6th.* Took Ebba's class in the Sunday School. Present altogether 27 children and 3 other teachers. Read the service, and Rev. H. Lansdell preached from John xiv. 6, for the Irish Church Missions. Afterwards administered the Lord's Supper to 36 communicants. Collection at door and the offertory both were devoted to the I.C.M. and only realized £3 16s. od."

"*Friday, December 20th.* Day of Intercession for supply of Missionaries. Had service in Trinity Church which was attended by about 120 or 130 persons. Preached from Matt. ix. 37—x. 1. Coll. for missionary purposes fr. 187. In evening united Prayer Meeting in Wesleyan Chapel. Gaskin and I conducted it. There were 50 or 55 persons present."

He delivered several lectures during the year, among the subjects being the Holy Land and Egypt, Human Sacrifices in Ancient and Modern Times, Ziska, Savonarola, St. Patrick and Oliver Cromwell.

"By God's mercy," wrote Mr. Wright at the beginning of 1873, "we entered on another year. May I receive grace to do His work and to glorify His name."

But a few days before the devoted lay-agent, John Lovering Cooke, had passed away, and Mr. Wright's Journal of February 4th, contains this entry :—

"Began memoir of J. L. Cooke."

The work was finished in June, and thereafter published. It was the life-story of one who after his conversion was "a model soldier and a model Christian, losing no opportunity of doing good." The book went through two editions and this time of war would be suitable for a third. "Mr. Wright's fertile and scholarly pen," says the *Quarterly Review*, "has proved as able in dealing with questions of religious experience as with profundities of Irish and Hebrew grammar."

In the summer the foundation-stone was laid of the new French Protestant Church at Boulogne and Mr. Wright's speech on the occasion exhibited a truly catholic spirit. He expressed his satisfaction at being present, and thus having an oppor-

tunity of showing his sympathy with French Protestantism. He spoke of the martyr Church of the past, and remarked how much France had suffered from the suppression of Protestantism in the land. Englishmen ought to take a deep interest in the revival of the French Reformed Church. Whatever affected France would more or less affect England. It was true in many senses what the Apostle said, "No man liveth to himself." The regeneration of France would come through the Gospel and then she would be far more glorious and great than she ever was.

The Dean of Canterbury (Dr. Payne-Smith) visited Mr. Wright in the summer of this year, and the following are records of it in Mr. Wright's Journal :—

"*Sunday, August 17th.* . . . I read the service. The Dean of Canterbury preached from 'Thy Will be done.' Church was very full. Collection for Institute only fr. 247. In the afternoon, being the Sunday of the great processions, I had only 30 in Church. Lectured on 1 Kings vii. In evening I read the service, and the Dean preached. The collection for the Institute was only fr. 61. The Dean spent a pleasant Sunday with us."

Monday, August 18th. The Dean went round the town with me and we visited

the Cathedral including the Crypt. The Dean left by the 12.25 train to Calais."

Before the summer closed Mr. Wright had a visit from a friend which he had not anticipated.

"*Saturday, September 13th.* . . . The Rev Achilles Daunt of Dublin turned up most unexpectedly and most welcome to-day. He came round specially to see me and confer about the future of the Divinity School in Dublin. Had much pleasant talk with him and prayer, etc. Showed him the town in some parts."

"*Sunday, September 14th.* . . . In evening I read and Daunt preached from Matt. xi. 28. There were nearly 300 present. Daunt preached a most earnest sermon. He came home and took supper with us."

In November 1873 the University of Dublin granted Mr. Wright the degree of B.D. *stipendiis condonatis*, and a few weeks later he proceeded to Dublin to receive it.

"*Friday, December 13th.* Called early on Dr. Salmon and read the Latin discourse before him in the new building. He listened most attentively to every word of it. . . . Went to look for Daunt but found he was in the north and would not return till afternoon. . . . Preached

in the College Chapel at the evening service at 5 o'clock—42 students present."

The sermon preached on this occasion was entitled "Born of Water and of the Spirit." It was dedicated to the Provost and Fellows of Trinity College in recognition of their remitting the customary fees for the degree. The exposition of the sermon text, John iii. 5, is briefly summed up in these words of the preacher: "The expression then 'born of water and of the Spirit' we maintain is equivalent to 'born of water, that is, of the Spirit.'"

During this year Mr. Wright delivered lectures on Alexander the Great and Phœnician History and Inscriptions.

This is Mr. Wright's first entry in his Journal for 1874:—

"*January 1st, Thursday.* With thoughts of thankfulness for the past and earnest dependence on God for the future, and the earnest prayer that I may be permitted to do something to advance the cause of Christ on earth, I would commence this New Year."

Some months later he wrote:—

"*Saturday, April 11th.* . . . Finished my address, determined to call it 'My Work and its Apology.'"

In this address he reviewed his ministry as Chaplain at Boulogne. He had been

charged with attacking Roman Catholics, and he defended himself in the following plain outspoken words. They are quoted here as his simple but sufficient explanation of witness for the truth against error, commonly called controversy, and often wrongly imputed to personal motives. From such motives in common with other faithful champions of the truth of the Gospel, he was happily free. "In the pulpit," he says, "I have attacked and shall continue to attack all false doctrines, especially those of the Church of Rome. I am bound to do so by my ordination vows; bound to do so by the Articles of Faith which I have *ex animo* subscribed, and the more so because I conscientiously hold that the strong language of our Church (our Protestant Church, despite the contempt Ritualists choose to cast on that honoured name) in her noble Homilies, is most fully warranted by Holy Scripture."

During this last year of his chaplaincy at Boulogne, Mr. Wright had the satisfaction of reporting to the Church Committee that the heavy expense of repairing and improving Trinity Church had all been defrayed. In a resolution dated June 13th, 1874, "the Committee deem it an appropriate time to express to Mr. Wright their gratitude for the complete success which has attended his efforts in this matter. . . . The Com-

mittee desire again to record their deep sense of gratitude to Mrs. Hope for the liberality shewn to the Church by the erection of an Organ and in contributing from time to time for the extinction of the debt existing on the building at Mr. Wright's arrival, and for the various improvements effected since that time, amounting to the sum of more than £1,300. The Committee desire to put on record their sense of the expenditure of time and labour which the carrying out of these important works has occasioned to Mr. Wright.

The Committee observe that Mr. Wright. has announced in his printed Address "Work and its Apology" that he is likely at no distant period to retire from the Chaplaincy of this Church. They desire and pray that prosperity may attend his work wherever he may be placed, and when the Master calls him hence, may have an abundant entrance into the Kingdom of Heaven."

Of all the people in Boulogne among whom Mr. Wright had laboured there was one who felt his departure very much indeed. This was Madame D'Herisson, an aged Irish lady, the widow of a French officer.* That the Chaplain was a son of Erin was a great attraction to her and a strong friendship had grown up between them. She

* See entry in Mr. Wright's Journal, March 30th, 1871.

was accustomed to help the poor and needy, and gratefully accepted the co-operation of Mr. Wright as the almoner of her bounty. When Mr. and Mrs. Wright finally left Boulogne, they commended her to the kind care of a lady friend, and in a letter of farewell she said :—" I pray God to bless you, my dear kind friend, and dearest Mrs. Wright, and all your dear, good family. It is like the separation of soul and body to part with you all." Her friends reciprocated this feeling, for she was an earnest Christian, and it was a sad day when they parted from her. But in about a year her spirit was gathered home to God and her mortal remains were laid to rest with those of her kindred in County Carlow in her beloved Ireland.

One day a clergyman called on Mr. Wright from the north of Ireland. He was the Rev. C. Beauclerk, Incumbent of St. Mary's, Belfast, but as he had found the work of that parish too heavy he was seeking an exchange. Mr. Wright after due consideration of the offer made to him, decided to accept it, and though a difficulty arose through the action of the trustees, it was afterwards removed. Mr. and Mrs. Wright received a warm welcome when they took up their residence in Belfast in November, 1874.

Mr. Wright's association with the Colonial and Continental Church Society is dealt with in an appendix to this chapter which will

fitly conclude with the following entries in his Journal.

“*Thursday, October 29th.* In the evening gave a tea meeting to the seamen in the Tea Room of the Institute. About 50 seamen at the tea. Meeting held afterwards at which Capt. Knocker, Gaskin took part. I was presented by the seamen with a gold watch-chain value £7, and an address. Replied to it.”

“*Sunday, November 1st.* Ebba being ill was not in Church or School. Taught in Sunday School for her. Read the service and preached my first farewell sermon from Acts xx. 32, to a large congregation. Administered the Lord's Supper afterwards to some 45 communicants. Rev. E. May assisted in the Lord's Supper. The people seemed very earnest. In the evening Mr. May kindly assisted me and I preached from same text. Several persons called on me in course of the day.”

APPENDIX

THE REV. C. H. H. WRIGHT AND THE C. AND C. C. S.

EARLY in 1863 a vacancy occurred in the Chaplaincy at Dresden. The English and American community there had for many years maintained English Church service in a building which they rented for that purpose. They were indebted to no society for help: among themselves they raised not only sufficient to cover church expenses but also to pay their Chaplain a salary of about £180.

For the vacancy there were eleven candidates, and curious to relate the C. and C. C. S. exerted their influence not on behalf of him who afterwards did such great work in their employ, but for the Rev. S. J. Selwyn, then a master at Blackheath Grammar School. Apparently the election of a chaplain was a very weighty matter at Dresden. Sundry meetings of the Congregation discussed modes and methods of voting. In the end, in March, 1863, by a large majority, the Rev. C. H. H. Wright, Curate of Middleton Tyas, York-

shire, was elected to fill the vacancy. On being informed of the result the Committee of the C. and C. C. S. expressed their joy that the post had fallen to one who would so worthily maintain the principles for which the Society stood.

From the day of his arrival at Dresden, Mr. Wright's ministry was marked by his vigour and energy, and by his eagerness to serve evangelical religion wherever opportunity offered. In 1864 he called the Society's attention to the condition of things at Leipzig, offering to raise contributions there to £50 a year if the Society would make a grant of £50 to meet it. It was with regret that the C. and C. C. S. were obliged to decline the offer.

At Dresden, Mr. Wright set his heart upon two things. In the first place he greatly desired to see built an English church. Many efforts he made; many schemes he devised. At last, in June, 1865, he was able to report to the Society that the Saxon Government had given a site, and that he had £800 in gifts and promises towards the cost of building. He asked the C. and C. C. S. to form a Committee in England to raise funds, and promised in return that the patronage would be vested in the Society. To this proposal the Society gave its consent,

but at the same time refused to incur any financial responsibility.

His other great aim was to have Dresden placed upon the list of the Society's Chaplaincies. This would have been achieved if the Church had been built as he desired. But there were such great delays that he had to find other means. In August, 1867, he wrote informing the Society that he would probably soon be leaving Dresden, and that before he left he was most anxious to put the Chaplaincy in connection with the Society the more so because there were fears that the High Anglican party were planning to build a church at Dresden. Three months later came a very definite proposal from the Dresden Church Committee, that their Church popularly known as "The English and American Church," might be placed upon the Society's list, the Society guaranteeing to supplement the Chaplain's stipend by a grant not exceeding £25 to bring it up to £200. To this the Society agreed, and so Dresden became a C. and C. C. S. Chaplaincy.

Having accomplished one chief object, Mr. Wright felt that the work at Dresden might be entrusted to another. Having heard that the Chaplaincy of Holy Trinity at Boulogne would shortly fall vacant, he intimated to the Committee that he would be willing to go to Boulogne if they

cared to offer him the post. This they did, and it was arranged that he should leave Dresden in March, 1868. Meanwhile, the promises of money towards the Dresden Church Building Fund had not matured, owing to the great delay ; even gifts had been reclaimed for the same reason, so that when Mr. Wright left Dresden the fund totalled £105, the interest being used to pay or help to pay the rent of the building used temporarily as a church.

If energy had marked Mr. Wright's work at Dresden, Boulogne saw him doubly energetic. Every year of his ministry there was some new scheme—some improvement. He started with a most necessary reform. On his arrival he found in operation a vicious system of compulsory payment at the church doors. That he altered. Bible classes were started—people were quickened. Before he had been there a few months he had planned a Sailors' Institute and the enlargement of the Church by throwing the vestry into the body of the Church.

The actual achievements of his first two years are in many ways amazing. He took over a cottage by the Church for a Sailors' Scripture Reader. He raised locally money to restore the Church : he was given money for the alteration of the church porch, for a font, for a new organ,

and for stained windows. By the sale of the old organ he provided rails round the Church. In all his schemes he was greatly indebted to the wonderful munificence of Mrs. Hope, whose name is still honoured among the English community in Boulogne.

The year 1871 was in some ways the most remarkable. Its opening saw him visiting German prisoners at Calais, St. Pierre, and Dunkirk, and distributing relief to many who had suffered by reason of the War, the C. and C. C. S. making a special grant for the purpose.

This year also saw the real beginning of his beloved scheme for a Sailors' Institute. Again Mrs. Hope was his mainstay. She had already offered to pay £200 at once, and to leave £500 in her will to clear a long-standing debt on the Church, hoping that those to whom the money was owing would meet her half way; which some of them did. Now she came forward with further gifts and offers. For £800 she bought a site on the new Boulevard, vesting it in the Trustees of Holy Trinity Church. Towards the building of the Sailors' Institute she gave £400 outright, and a further £800, in return for which she asked the Society to give her £32 a year so long as she lived. Even this interest she afterwards gave to the expenses of the Holy

Trinity Church choir. So the scheme began to come to fruition. In October the first stone was laid by Captain the Hon. F. Maude. The following year the building was opened by Bishop Anderson in the presence of the Marquis of Cholmondeley and others. The rooms on the ground-floor were intended for use as an Institute for social and spiritual work among sailors. Above was a residence for the use of which the Chaplain was to pay £40 a year—that sum afterwards going towards the up-keep of the place.

Undoubtedly the Institute supplied a long-felt need, and how greatly the sailors appreciated it may be judged from the fact that from forty to sixty could be found there most evenings. The Society also appreciated greatly all that Mr. Wright had been able to accomplish. For some reason Mr. Wright doubted this, and intimated his doubts in a letter to the Committee in 1873. They strongly repudiated the suggestion and recorded in their minutes that "the Committee take this opportunity to assure the Rev. C. H. H. Wright of the high opinion they entertain of the energy and zeal with which he has carried out various improvements in Holy Trinity Church, and also of the disinterested watchfulness which he has shown for the interests of the Society, by which

he has added so much to the value of the property in Boulogne, and secured for it for the future advantages which must tend to give greater efficiency to operations in that place."

As at Dresden, so at Boulogne. It would seem that Mr. Wright considered his work accomplished with the realisation of his plans. In the following year he arranged to exchange with the Rev. C. Beauclerk, of St. Mary's, Belfast. Once again the Committee of the C. and C. C. S. recorded their high appreciation of his work. The congregation at Holy Trinity proffered him their warmest thanks for his seven years' devoted labour, while the sailors tendered him their good wishes.

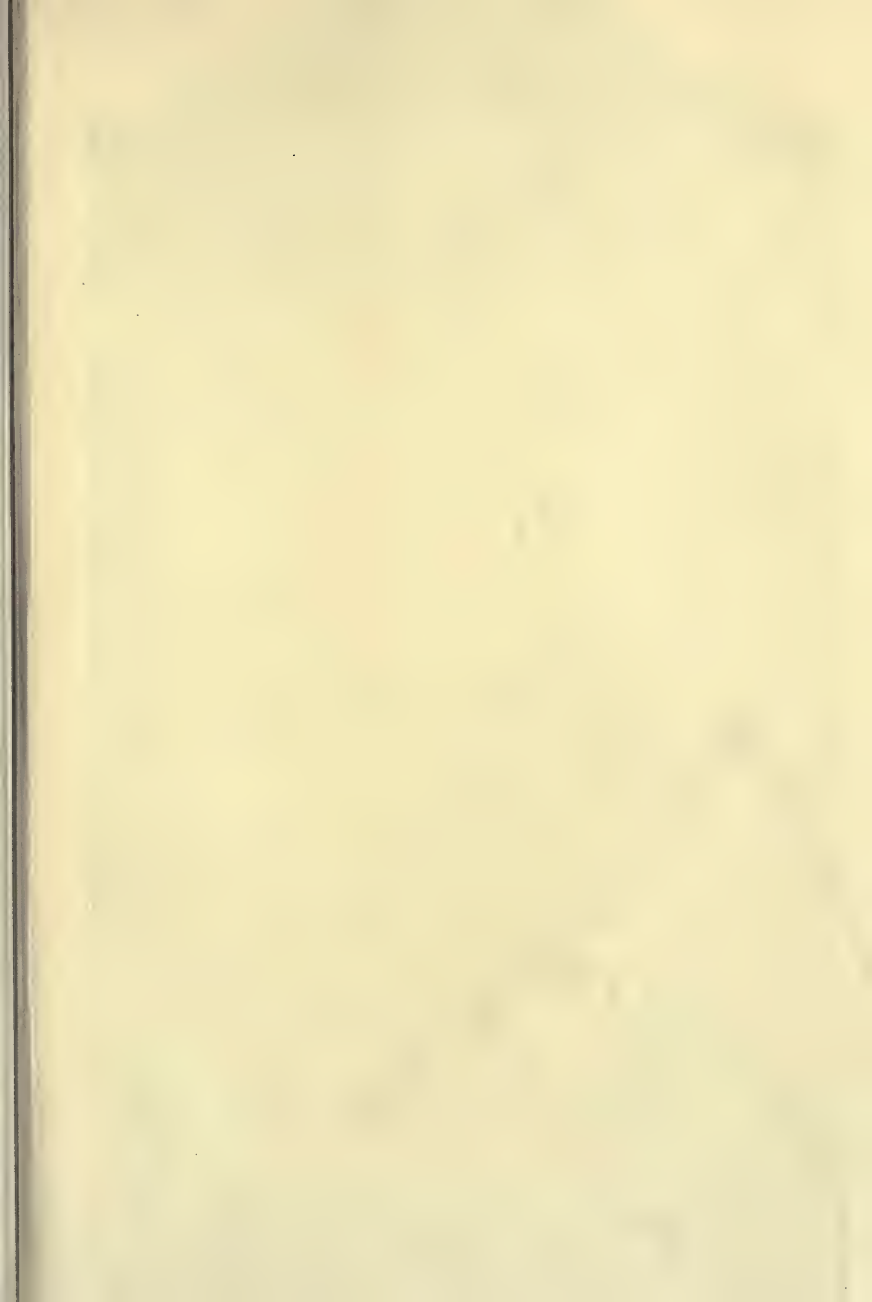
Although in leaving Boulogne Mr. Wright severed his official connection with the C. and C. C. S., yet the Church and Institute at Boulogne continued to be watched with zealous care, and with the Society he remained for the most part on friendly terms, at all times eager to extend its influence and the scope of its operations. Thus he warned the Committee in 1887 of the intention of the High Anglican party to build a church at Ragatz where the Society already had a chaplain, while in 1894 he arranged for the transfer of the Church of Loeche-les-Bains to the C. and C. C. S.

112 A CHAMPION OF THE FAITH

* * * * *

In all his criticisms and protests he was guided solely by his deep concern for the well-being of the work for which the Institute stood, and in the initiation of which he had played THE part. It was the child of his hopes and dreams.

F. B.





In

Loving Memory of

THE REV. CHARLES HENRY HAMILTON WRIGHT, D.D.

TRINITY COLLEGE, DUBLIN.

M.A. EXETER COLL. OXFORD: PH.D. UNIV. OF LEIPZIG.

BAMPTON LECTURER

IN THE UNIV. OF OXFORD 1878.

DONNELLAN LECTURER

IN THE UNIV. OF DUBLIN, 1880.

KNIGHT OF THE NORTH STAR OF SWEDEN.

VICAR OF ST. MARY'S CHURCH

1874-1885.

An oriental Scholar, a theologian,
an ardent Defender of the Protestant faith,
and a devoted pastor during his long ministry
in the Church.

BORN 9TH MARCH 1836, DIED 22ND MARCH 1909.

I am the resurrection and the life. John XI. 25.

*Thy word was unto me the joy and
rejoicing of mine heart. Jer. XV 16.*

THIS TABLET

WAS PLACED HERE BY HIS WIDOW AND FIVE SONS.

CHAPTER VI

THE BELFAST MINISTRY, 1874-1885

"As a liberal Churchman and as a member of the Evangelical Alliance I am ready to give the right hand of fellowship, despite theological and ecclesiastical differences, to all Christians who hold the great doctrines of the Reformation, and who love the Lord Jesus in sincerity. I have everywhere consistently acted on this principle."—C. H. H. W., 1870.

BELFAST as the chief seat of the linen manufacture is, after Dublin, the most important city in Ireland. It had passed through a religious revival during the visit of Messrs. Moody and Sankey, the American evangelists, and so Mr. Wright began his long ministry at St. Mary's, Belfast, under happy auspices. And here it may be mentioned that in 1875 he became Doctor of Philosophy of the University of Leipzig (the degree having been conferred on him on account of his books); B.D. of his own University in 1873, and D.D. in 1879. We shall therefore designate him henceforth by his title of Doctor.

His first written address to the people of St. Mary's was concerning a mission about to be held in the city.

114 A CHAMPION OF THE FAITH

"Having been called," he wrote, "in the providence of God to be your minister, I found on my arrival that it was the intention of several brother ministers in the city to hold a mission week in their respective parishes, and I was invited to join the scheme. I felt at once that I could not reasonably refuse to lend a helping hand to such a work." And the following words may be taken as descriptive of his whole ministry: "To those who are seeking after Christ we shall rejoice to point out 'the Lamb of God, Who taketh away the sins of the world.' May the Holy Spirit, without Whose help we can do nothing, aid us in this work! And may the people of God among you hold up our hands by prayer in this effort." The mission was well attended and seems to have been a spiritual triumph. Writing in his Journal under date of December 2nd, Mr. Wright says:

"Special Mission Service in evening; 650 present. Assisted by Rev. John Spence. I preached the sermon and then had Prayer Meeting and interviews with enquirers after Christ. Great solemnity."

On the first Sunday after the mission the communicants at the Church numbered ninety-eight—the largest number ever known.

THE BELFAST MINISTRY 115

Dr. Wright's work at Belfast was chiefly among mill-workers, and it was therefore of a totally different kind from his pastoral work as a chaplain on the Continent. The Church of St. Mary, erected some years before, is a handsome building in the Gothic Lancet style, cruciform, with an apse at the east end and a central tower terminating in a broach spire ; and it has accommodation for 800 worshippers. There, from week to week, Dr. Wright ministered to an attentive congregation in the simple, stately worship of the English liturgy, and the earnest spiritual enforcement of the Word of God. "As a teacher the Doctor excelled," writes one of the Church officers of those days, who also says : "I count it one of the greatest privileges of my life to have had him for teacher and guide."

The following syllabus of Wednesday evening lectures delivered during 1875 illustrates his teaching ministry :—

CHRIST

- April* 14. The Witness of Scripture to the Divinity of Christ.
- „ 21. The Witness of History to the Divinity of Christ.
- „ 28. The Witness of Scripture to the Humanity of Christ.

116 A CHAMPION OF THE FAITH

- May* 5. The Character of Christ as portrayed in Scripture.

THE HOLY GHOST

- May* 12. The Personality and Divinity of the Holy Spirit.
,, 19. The Work of the Spirit in Inspiration.
,, 26. The Work of the Spirit in Regeneration.
June 2. The Work of the Spirit in Sanctification.

THE CATHOLIC CHURCH

- June* 9. What is the Church? The Scriptural Answer.
,, 16. The Heresies in the Church in the Days of the Apostles. The Anti-Christ.
,, 23. The Great Apostasy Foretold by St. Paul.
,, 30. The Church Persecuted by the World. Rev. xii.
July 7. The Church Overcome by the Temptation of the World. Rev. xvii.
,, 14. The Victorious Church. Rev. xix, xxi.

At one of these lectures as many as

ninety people were present—a large number of worshippers for a weekday service.

The following Journal entry in the same year illustrates his faithful dealing with individual enquirers :—

“ *August, 27th.* . . . Summoned at night to attend the deathbed of one F—, a jury man, clerk in a solicitor’s office, dying of heart disease, and anxious about his soul. Spoke and prayed with him, and having pointed him to Christ, I left him not a little comforted.”

In a printed address to the congregation towards the close of 1875, Dr. Wright reports upon an admirable system of cottage prayer meetings held every week by himself and a band of laymen in different districts of the parish. They were continued from year to year from October to April, and must have been a means of great spiritual blessing. In the same address he insists on the need of unity and comprehension among Protestants. “I dare not condemn,” he says, “as some—no doubt from conscientious motives—are inclined to do, the members of all other Churches but my own as guilty of ‘schism.’ I find no warrant for so doing in Holy Scripture. The prayer of Christ for His people was that they all should be one (John xvii. 21), and Christians throughout Scripture are exhorted to live in holy love with one

another. When I recognise the work of the Spirit in an individual then I must recognise a brother in Christ. As the great Church Father St. Augustine has so forcibly said : ‘ Where we recognise Christ, there we recognise also the Church.’ Loyally attached to my own Church, I can yet admire the excellencies of other Churches also, and as I hold that the Reformation was greatly retarded by the disunion of Protestants, I shall as an individual minister do all I can to advance the cause of Christ and the Reformation in these lands by promoting Protestant union by every way in my power. At the same time I must warn my people to be on their guard against those sometimes earnest, but sadly mistaken Christians, who imagine that the cause of our common Master is promoted by breaking down existing ecclesiastical organizations, by seeking to cast contempt upon a regularly-appointed ministry, which is one of the ordinances of Christ Himself, thus promoting anarchy, confusion and spiritual pride, and rendering as far as in them lies, Protestantism an easy prey to the ever-active efforts of the Church of Rome.”

A distinctive feature of 1876 in Dr. Wright’s Belfast ministry was the beginning of a movement for the erection of schools for St. Mary’s Parish. Thus his Journal for October 12th says :—

THE BELFAST MINISTRY 119

“ Began to write a New Year’s address for children on *Isaiah and His Children*. . . In evening met Mr. Ewart and Mr. Beck and Mr. Carlisle in the house of the latter, Enfield House, to talk over the question of a school for the district.”

He undertook to collect £500 for the purpose on condition of the Congregation of St. Mary’s Church being allowed the free use of the building after school hours and on Sundays for its Sunday School. The scheme proved successful, and it is satisfactory to note that the teachers willingly co-operated with the Rector and Mrs. Wright in their work.

On Trinity Sunday, June 11th, 1876, Dr. Wright preached an ordination sermon from 1 Tim. iv. 16, for the Bishop of Down and Connor, the candidates for Holy Orders numbering eleven.

The following Journal record is of historic interest :—

“ *Tuesday, September 5th.* . . . Attended the town meeting to protest against the Bulgarian atrocities, as I was one of the conveners. Meeting well attended, and strong resolutions passed unanimously.”

During this year Dr. Wright met the famous preacher, Dr. Morley Punshon,

Dean Bagot, and Mr. W. Johnston, M.P.

With a large R.C. population in the city, Dr. Wright felt that an effort must be made to lead them to the truth as it is in Jesus. Accordingly in March, 1877 he began a series of lectures on the Worship of the Virgin Mary. They attracted much attention, and at one of them it is recorded that 634 people were present. The truth of the Gospel is necessarily controversial, and imperatively so when the supreme honour due to the Lord Jesus Christ is concerned. The spirit in which these lectures were delivered may be gathered from the leaflet announcing them, which says: "The Lecture will be preceded by a short service to last about ten minutes. The Lecture will be only fifteen minutes long, after which any person will be permitted to put any questions on the subject discussed." It concludes with a sympathetic appeal to those for whom the lectures were specially intended: "Follow the directions of the B. V. Mary and seek salvation directly from the Lord Jesus Christ, Who will not cast out any who come unto God through Him. Roman Catholics, judge for yourselves."

On March 26th, 1877, Dr. Wright delivered a lecture called *The Church of Ireland and her Right to the Title*. It arose

out of a newspaper correspondence in which Dr. Wright had defended the evangelical clergy from the charge of dishonesty in the use of the formularies of the Book of Common Prayer. To use his own words, "Christianity is a manly religion and we are not required to lie down calmly under charges of dishonesty."

The lecture was afterwards published as a pamphlet, and it forms an able vindication of the Irish Church as rightfully because historically claiming the name by which it has generally been known. "The essential difference," says the author, "between our Church and all other Churches lies in the adoption of the Book of Common Prayer and the XXXIX Articles. We do not want to make the difference greater than it deserves."

In August and September, 1877, Dr. and Mrs. Wright were in Sweden. The following extracts from his Journals give some incidents of the visit, the departure to the Continent being marked by an untoward though amusing incident:

"*Friday, August 3rd.* . . . to Liverpool [St.] Station. Warren met us there and saw us off to Harwich. Ebba's iron trunk was carelessly by porter let fall into the sea, but was fished up again. Many things spoiled—fine passage to Rotterdam."

“*Friday, August 10th.* Went from Copenhagen to Malmoe by the 8.20 o'clock steamer—heavy mist across the Sound,—cleared off afterwards—one hour and a quarter's passage. In Malmoe looked for friends—all away. Dined at Kramer's Hotel. Left by 2.15 train for Lund, and went to see Prof. Dr. Tornberg. Most friendly reception, though he was ill. His daughter took us about and to the Library where the old librarian was most kind, though very deaf.”

“*Wednesday, September 5th.* The Upsala Jubel-Fest began at 7 a.m. with cannon salute. Assembled all the other strangers in University costume in the Carolina-saal, where we were placed in order to see the procession. Procession to the Dom Kyrka. Archbishop Sandberg opened proceedings with prayer, etc. The King and Crown Prince were present. The Rector of the University then gave a Latin address, and the Deputies gave their salutations from the various Universities. Attended the University dinner at the Botanic Gardens and made the acquaintance of many distinguished men.”

“*Thursday, September 6th.* Cannon salute. Assembled again in Carolina-

saal—in costume—and went in procession to the Dom Kyrka. The Archbishop spoke in Latin, and the Rector, and degrees were conferred in all the four faculties, under salutes of artillery. The music is very good and speeches of the presenters in giving the degrees very good in spirit, couched in religious tone. Great dinner in Botanical Gardens 3 o'clock, and afterwards Folksfest in the gardens and fireworks. Electric light not good. People good-tempered and very sober, and students most affable. Great speeches to them."

The year 1878 was of special interest in the life of Dr. Wright as it was the year of his Bampton Lectures on the Prophecies of Zechariah delivered in the University Church, Oxford. He arrived at Oxford on Saturday, March 16th, and in company with the Rev. A. M. W. Christopher, Rector of St. Aldate's, called on the Vice-Chancellor (Dr. J. E. Sewell), the Rector of Exeter (Dr. Lightfoot), the Provost of Worcester (Dr. Cotton), the Master of Balliol (Dr. Jowett), and Professor Heurtley. At lunch as the guest of Mr. Christopher he met the Rev. R. B. Girdlestone, then Principal of Wycliffe Hall, and the Rev. E. A. Knox, Fellow of Merton College, now Bishop of Manchester. In the evening

he addressed a meeting of about 100 University men in St. Aldate's School-room on "Work for God in Ireland." He thus tells the story of his first Bampton Lecture in a few words:—

"Sunday, March 17th, St. Patrick's Day.
 Met the University Bedell of Divinity at Exeter College, and went with him to St. Mary's. Preached my first Bampton Lecture on Zech i., wore shamrock. . . . In evening attended service at St. Aldate's, and preached for the Irish Church Missions from Phil. iii. 12."

The next morning he breakfasted with Mr. Christopher, with whom he met the Rev. H. C. Bazley, the Rev. H. G. Grey, and the Rev. F. J. Chavasse, now Bishop of Liverpool. *He delivered his second Lecture on Sunday, March 24th. In the same week, after his return home, he was asked to meet the Rev. Newman Hall, which he did, though he gives no record of the conversation between them.

At the Easter Vestry meeting Dr. Wright announced that he would be going to Oxford to deliver his second series of Bampton Lectures, and that the Rev. Robert Lindsay, of Lisburn, would take his place during his six weeks' absence. He took up his residence at Oxford on Friday, April 26th, at The Willows,

Magdalen Bridge. He thus writes in his Journal:—

“*Sunday, April 28th.* . . . Preached my third Bampton Lecture (on Zech. iv. and v.) in St. Mary’s. . . . Took a walk after my Lecture in Magdalen Meadow, and called on Moore at Magdalen College. Attended the University sermon of Dr. Vaughan at 2 p.m. . . . Walked by the river to Iffley and back by road. . . . Dined at the Vice-Chancellor’s at 7.30 at New College and met Dr. Vaughan, Dr. Griffiths, Warden of Wadham, the Master of Winchester College, Dr. Coxe of the Bodleian, and some others.”

Dr. Wright enjoyed the freedom of his brief academical life at Oxford in the bright days of Spring, amid the pursuit of his theological studies, and the converse of congenial minds. He heard Professor Holland lecture on International Law, Professor Earle on the English Bible, and Professor Monier Williams on Indian Domestic Life, and day by day continued the preparation of his Lectures with the facilities that only a great library like the Bodleian can afford. He used to dine at his own College of Exeter in company with the Rev. W. W. Jackson, since President, Dr. Ince, and other Fellows. Other

men of note he met or made the acquaintance of were Professor Legge, Professor Rhys, Sir William Herschell, and Professor Rolleston, the Principal of Hertford (Dr. Boyd), the Professor of Hebrew, Dr. Pusey, and Dr. Driver, afterwards Dr. Pusey's successor.

Mrs. Wright joined her husband at Oxford at the end of May, and the following is the Doctor's record of his last Sunday at the University :—

Sunday, June 2nd. Delivered my last Bampton Lecture in St. Mary's at 10.30, on Zech. xiii. Fair attendance. Afterwards walked in Magdalen Grove with Ebba. Attended University Sermon at St. Mary's at 2 o'clock and heard Bishop of St. David's. We thought his sermon poor. In evening attended service at St. Aldate's. Christopher read and I preached from Luke vii. 31-35, to a large congregation."

In June, 1879, Dr. Wright was honoured by the conferment on him of the degree of D.D. He thus writes about it in his Journal :—

" *Wednesday, June 25th.* . . . My letter on *The Theological Degrees* appeared in the *Daily Express*. Took my degree of D.D., which was given me by the Board *stipendiis condonatis*, . . . After-

wards went to Synod Hall and met Moriarty (Dean of Ardfert), E. P. Brooke, Bishop Knox, Dean Moeran, and others. Dined at the Hall, Trinity College, at 6 o'clock. . . . Lecky was there, who got his LL.D. *causa honoris*, and Professor Lister. . . . Afterwards, retiring home, met Archdeacon Reichel and Dr. Porter, and walked with them."

In this connection reference may be made to Dr. Wright's efforts to bring about University reform. One contention of his was that "all the Professorships should be thrown open to duly qualified graduates." And in the preface to *University Reform and the Divinity School*, published 1879, he says: "In issuing in one volume the several pamphlets published by me at different dates on Reforms in the University of Dublin, especially in reference to its Divinity School, it is important to state that the following reforms advocated in these pamphlets have been already effected. I do not, however, mean to assert that they have been brought about by my efforts. One of these was the opening of Theological Degrees urged in the first three pamphlets, has at last become an accomplished fact. . . . An eminent Methodist minister has since taken his B.D. Degree, and the University of Dublin has thus had the

honour of being the first to open its Divinity Degrees to Nonconformists."

Dr. Wright was also in favour of permitting the various Christian denominations to found special Schools of Theology.

Only occasionally did Dr. Wright hold the usual open-air service, but open-air services in connexion with funerals came about in a remarkable way. It was a custom of the people to assemble at the house of the deceased, which was thus crowded with people who had come to be present at what was called "the lifting of the coffin," when the clergyman was expected to offer prayer just before the coffin was placed in the hearse. In order to give a better form to the custom Dr. Wright adopted the plan of treating the house of the dead as a mortuary, where he read the first part of the Burial Office. And from time to time the service was held in the open air and an address was given on "Jesus and the Resurrection." Surely such an address might well be given on the occasion of every funeral when the solemnity of death is making its silent appeal to all. "Those open-air addresses were listened to by hundreds. . . . Numbers of Roman Catholics were in the habit of attending those services and listening to the words of eternal life. Death and sin; man's ruin and present misery; Christ the light

in the darkness ; Christ the Prince of Life ; life in Him now and the blessed hope of life everlasting ; the vanquished enemy and the victorious King, were some of the topics dwelt upon at such services.”*

The Sunday Schools formed an important part of the parochial organization of St. Mary's, where, as in the north of England, they were attended by adults as well as children. The scholars numbered on an average about five hundred, and as there was not always a sufficient supply of teachers, the Rector himself took a class from time to time, as his Journals show. In one of his reports he thus wisely sets forth the work of a Sunday School teacher. “ It is often easier to preach to a class than to instruct by question and answer, and the latter is the only really efficient way of teaching as a Sunday School. The Sunday School ought ever to be a place of preparation for the services of the Church. . . . Let us remember, too, in Sunday School teaching, that though our ultimate object is to lead our scholars to seek for their personal salvation through Christ, we ought not to be too impatient of seeing immediate results in the conversion of souls. What we should labour to do is to teach the portions of Scripture assigned for the year, and thus to sow the seed which will, no

* *Sunbeams on my Path*, p. 136.

doubt, spring up in after years. Frequent appeals to children, and interrogations put as to the state of their souls, are often positively injurious. Let us be more constant in prayer and have more faith in the efficacy of God's Word and the teaching of the Holy Spirit. His promise is, 'My Word shall not return unto Me void.' Let us teach that Word with all diligence and He will abundantly bless our humble efforts to the setting up of His kingdom in many hearts and souls."

Mrs. Wright tells in *Sunbeams on my Path* how she was induced by an earnest Christian worker, Mr. Madden, to take charge of the first class of girls in the Sunday School. He himself became superintendent, and subsequently entered the ministry, and became Archdeacon of Liverpool.

The annual Sunday School excursion was the great social event of the year in connexion with St. Mary's, and the excursion to Newcastle in this year, 1880, may be regarded as typical of the rest. The party, with visitors included, numbered 950, and "with banners flying and drums beating they marched in gay procession" on their way to the railway-station for their outward journey, and returned to Belfast in the evening after a memorable day's enjoyment, marching back to St.

Mary's through crowded streets in a procession "imposing in the extreme." The Doctor's record is very brief :—

" *Saturday, June 19th.* Sunday School excursion to Newcastle. Engaged at this from 7.30 till 10 o'clock at night."

In the summer of 1880 Dr. and Mrs. Wright visited the Continent again. They crossed from Harwich to Antwerp, where they arrived on Friday morning, July 9th. The following entry in the Doctor's Journal is of peculiar interest in the retrospect of the summer of 1914 : " Visited Louvain and spent some hours there looking at Churches and University. Went on the same evening to Aachen (Aix-la-Chapelle)."

In their tour they visited Frankfort, Soden, Wiesbaden, Biebrich, Eltville, Schlangenbad, Coblenz. Leaving Mrs. Wright at Coblenz the Doctor went on to Leipzig, of which visit he writes thus :—

" *Tuesday, August 3rd.* Leipzig. Called on Prof. Dr. Lechler early, and afterwards on Prof. Dr. Delitzsch, whom I met in the street and accompanied him to his class. Then went to see Dr. J. H. Biesenthal, who received me warmly. Prof. Dr. Delitzsch called on me at the hotel at 2 o'clock, and brought me out with him. We were together till past 4 o'clock. I then

called on Dr. von Criegem of the St. Thomas Kirche, and afterwards on Dr. C. F. Keil, and returned to Dr. Biesenthal, where I met Dr. Keil, of Danzig. At 9 o'clock at night I went again to Dr. von Criegem and saw Mrs. V. C., and supped, returning to my hotel about 11 o'clock."

At Dresden, the sphere of his former chaplaincy, he was warmly received by Dr. Jenkins, and dined with him and Mr. Mason, the American Consul.

Dr. Wright took service for English worshippers, according to the following entry in his Journal:—

"*Sunday, August 8th.* Attended the German Service in St. Goar at 9. Afterwards held English Service. Mr. Beisegel acted as organist as on last Sunday. Attendance 23. At Communion 9. Collect. 8/30. Preached from Gen. xxii. 14. Conducted Evening Service, but owing to rain only three were present."

A visit to the celebrated Dr. Lange is thus recorded:—

"*Tuesday, August 10th.* . . . We left St. Goar by 10.45 steamer, and went down the river to Bonn, where we arrived at 4.15. Saw the town. Visited Prof. Dr. Lange, who gave me a little book of his poems. Ebba meanwhile re-

mained at Rev. Dr. Maguire's. I afterwards joined her there, and spent a pleasant evening. Stopped in Hotel du Nord. Prof. Dr. Christlieb was absent from Bonn."

Dr. Wright was appointed to deliver the Donnellan Lectures in the year 1880, and he took for his subject the Book of Ecclesiastes. He delivered the first Lecture in the Chapel of Trinity College, Dublin, and the second on the next Sunday. The following Journal entry belongs to this time.

"*Thursday, November 25th.* Officiated along with Rev. B. C. Davidson at the funeral of Dr. Alfred Hudson, late Regius Prof. of Physic, T.C.D., a dear old friend, at St. Jerome's Cemetery."

In 1881 Dr. Wright was nominated a delegate to the Oriental Congress at Berlin, and the following entries in his Journal belong to this visit to the Continent:—

"*Sunday, September 4th, Leipzig.* Attended service in the Thomas Kirche. Dr. Zinse preached. It was the Constitution Fest. Good sermon. Very poorly. However, I visited Dr. Biesenthal afterwards as well as Prof. Dr. Franz Delitzsch. Ebba with me. Delitzsch invited us to return at 4 o'clock for coffee, which we did, and had an interesting talk with the Professor. Met also Herr Hermann

Delitzsch and his bride, who was very pretty. Attended evening service at St. Thomas'. Dr. Suppe preached a good evangelical sermon. Afterwards met at supper the daughters of Dr. Lechler, who was absent in Dresden.

"*Monday, September 5th, Leipzig.* . . . Attended meeting of the Gustaf Adolf Franen Verein, and was called on to speak, and spoke in German on Ireland. Ascended the tower of St. Thomas' Church and had good views."

"*Tuesday, September 6th, Dresden.* . . . Dined at Misses Stuart's with Ebba. Afterwards went to coffee at Rev. Mr. Gilderdale's. Met Prof. Max Muller there and Dr. Peters, the American Chaplain."

"*Tuesday, September 13th.* . . . I left Dresden by the 9.48 train and arrived at Berlin at 12 o'clock. Went to the Hotel Hohenstein and then straight to the Bureau of the Oriental Congress in the University. Met Mr. Peters. Attended the Congress sittings from 2 to 4, and in the evening went to the Hotel Central, the Winter Garden at 8 o'clock, and remained till 10. Met several scholars, also A. A. Macdonnell of Oxford, and the Rev. J. Long.

"*Wednesday, September 14th, Berlin.* Prof. Dr. P. Cassell called early on me and we

attended the Congress from 9 to 12.30. In company afterwards with Mr. Peters and Long, went over the Schliemann Collection. Attended after the meeting of the German Palestine Verein and heard Kantzsch on the Siloah inscription. In the evening took tea with Dr. P. Cassell and Dr. Lösche."

"*Saturday, September 17th, Berlin.* Attended the meeting (closing) of the Congress at 9.30. Ebba accompanied me. Met the Bensleys. In company with them and Prof. Dr. Merx we visited the National Gallery. . . . We went with the Orientalist Excursion to Potsdam. . . . Had much talk with Ginsburg, Enting, Strack, Haupt and other scholars."

On his return he visited his father for the last time, and took occasion to visit the Metropolitan Tabernacle where he spoke to the Rev. C. H. Spurgeon, and heard him preach.

The year 1881 proved a sad year for Dr. Wright for in the course of it both his father and mother passed away.

A brief visit to Cambridge in 1882 in connection with his candidature for the Professorship of Hebrew is thus described:—

"*Wednesday, March 29th, Cambridge.* . . . Walked through the Colleges. Lunch at Peterhouse. Prof. W. Wright called

on me. Met the Council at the Law School at 2.30. Nine candidates presented themselves for the Regius Prof. of Heb. Long argument about admission of R. Schiller-Czenissy. With Prof. W. Wright from 4 to 5 o'clock. Called on the Bensleys from 5.30-6.30. Dined at Peterhouse Lodge and met Dr. Campion of Queen's College, and Allen of Peterhouse in the evening."

The Rev. A. F. Kirkpatrick, now Dean of Ely, was the candidate chosen for the Professorship.

In 1883 Dr. Wright was a member of the Committee of Organization for Messrs. Moody and Sankey's Mission to Belfast. Writing in his Journal, he says:—

"*Monday, February 12th.* . . . Attended Moody and Sankey's Committee at 11 o'clock, and afterwards Prayer Meeting at Donegal Square Church at 12.30. Attended service by Moody and Sankey's at St. Enoch's at 7.30 and stopped to the after-meeting."

The following entry refers to a subject in which he was keenly interested, and on which he had already advocated reform.

"*Thursday, March 8th.* . . . Quarterly meeting of the Clerical Society in Diocesan Rooms. Bishop in the chair. Read my paper on Divinity School. Debate shared in by Bishop, Arch-

deacon of Dromore, Dr. Parker, H. G. Moore. Replied. Talk with the Bishop afterwards."

The 400th anniversary of the birth of the great Reformer, Martin Luther, was celebrated in November 1883, and Dr. Wright acted as Corresponding Secretary of the Celebration Committee at Belfast. He took part in the Evangelical Alliance Conference on Monday, November 12th, his subject being "How can we best advance the Reformation in Ireland?" In the evening he delivered a lecture entitled "Martin Luther, the Hero of the Reformation." Dr. Porter, President of Queen's College, was chairman, and there was a crowded audience. The lecture was repeated in different places in Ireland, and was afterwards published. He thus sums up his estimate of the German Reformer :—

"Great as a theologian, mighty as an intellectual genius, powerful in writing, and eloquent in the pulpit, Luther was not only a writer, preacher, politician, talker, but every inch a hero. He was not immaculate, but his moral character was pure. . . . The picture of a happy Christian home, of a loving domestic circle which Luther and his family presented to Germany have had a blessed effect on succeeding generations."

In May 1884, Dr. and Mrs. Wright visited Sweden, her native land. He thus describes an audience which he obtained of King Oscar.

“*Tuesday, May 27th.* . . . Had private audience of His Majesty the King at the Royal Palace. Agreeable conversation on several topics. Afterwards visited the Åhlins. Visited the Nat. Museum and saw Bertha Sandström at her painting.”

H.M. the King afterwards accepted from the Doctor a copy of his recently published *Donnellan Lectures on the Book of Koheleth (Ecclesiastes)*.

He thus describes a Sunday in Sweden at Söderhamn :—

“*Sunday, June 8th.* Breakfasted with the Vogts. Attended the Swedish Church at 10 a.m. The service was conducted by two clergymen, after which Pastor Kihlberg preached an earnest sermon on John xv, “the vine and the branches,” and then Archbishop Sandberg delivered a visitation sermon from 2 Pet. iii. 17, 18. Both sermons were very evangelical. The Archbishop then examined the children publicly. I left the Church at 1 o’clock before the examination was completed and took a walk through the town. Returned for dinner to the Fougts, where we met

Nils Sandström and his wife, Archbishop Sandberg, Pastor Kihlberg, Pastor Steinmetz, etc. Visited afterwards with the Archbishop and other clergy Pastor Siller's house. Tea in the evening at 9 o'clock at the Fougts."

Dr. Wright attended the International Conference of the Evangelical Alliance at Copenhagen in September 1884 and the following entries in his Journal refer to it.

"*Tuesday September 2nd.* Attended meeting of German section. Heard Pastor Baumann. Met Fabir and Christlieb. Incident of Salvation Army. Meeting from 10-12. Dined cafe. At 3 o'clock heard Kalopathalus of Athens and Fliedner. Wrote to Ebba. P.C. from Ebba in afternoon. Pastor Thomsen shewed me over the University. In evening met Schaff, Mord. The King and Queen of Denmark and King and Queen of Greece visited the Conference. Meeting of Irish delegates in Hall Phoenix to consult on united action in reference to the action of the English brethren."

"*Saturday, September 6th.* . . . Attend general meeting of Ev. Alliance at 11 o'clock. General business resolutions. Afterwards attended lecture on Jews by Pasteur de la Roi. Met Prof. Godet. Walk through Palma Christianborg, etc.

Dinner at cafe. Walked round Sorte Dämmsjö and back to Phoenix. Rested Phoenix and went to meeting at 6 o'clock. Heard Clemence and Tophir and Kalker. Attended with Pastor Thomsen the second concert in Frukirke at 8.30, and afterwards took coffee with him at cafe."

Towards the close of this year St. Mary's Belfast underwent considerable alterations and improvements. It was re-opened for divine service on Sunday, December 21st, when the Rector, preaching from the Epistle for the day (Phil. iv. 2-7), gave this Christian counsel :—

"It is not by cannon nor by the sword that the victories of Christ are to be won, but it is by forbearance and gentleness. Let your forbearance be known unto all men. It is by working evermore with the sense that God is behind us, that Christ is before us, that the Spirit is within us ; it is by working evermore with the feeling that the Lord is at hand—at hand to bless us, near at hand to give blessed relief in the day of trouble ; it is in such a spirit that we are to win this land of Ireland."

In January 1885, the Rev. Robert Stewart of the Fukien Mission preached at St. Mary's for the Church Missionary Society. This was the devoted missionary who ten

years later was martyred at Ku-cheng. In this connection it may be noted that it was Dr. Wright who first supported the C.M.S. at St. Mary's, where missionary interest was developed among old and young, with a consequent increased support of missionary work, though the Congregation was composed chiefly of wage-earners.

In concluding this chapter we must not omit a reference to the united prayer-meeting established by Dr. Wright. It was held on Wednesday evenings, and was attended by hundreds of working people in their working clothes. "When he left," writes a former Churchwarden, "these meetings ceased, but I would say the spirit remains with us yet." And doubtless there are many still in the city who have a grateful memory of his pastoral ministrations.

St. Mary's was a very populous parish, and at the Easter Vestry Meeting in 1885, Dr. Wright, after giving an account of the Scripture Reader's work, said that an Assistant Curate and a second Scripture Reader were necessary for the parish. In the circumstances it was clear that he himself was in need of a lighter pastoral charge and this he found when he was appointed Minister of Bethesda Church, Dublin. And thus his long but fruitful ministry at Belfast came to an end. "The

night before we parted," says Mrs. Wright, "a special prayer-meeting was held. The poor widows and orphans gathered round us to say goodbye. There were about four hundred persons. All came up after the meeting to the platform to shake hands with us one by one. Many cried and wept as if their hearts would break. We had not expected such a manifestation of feeling for the Northerners are not generally demonstrative*."

* *Sunbeams on my Path*, p. 139.

CHAPTER VII

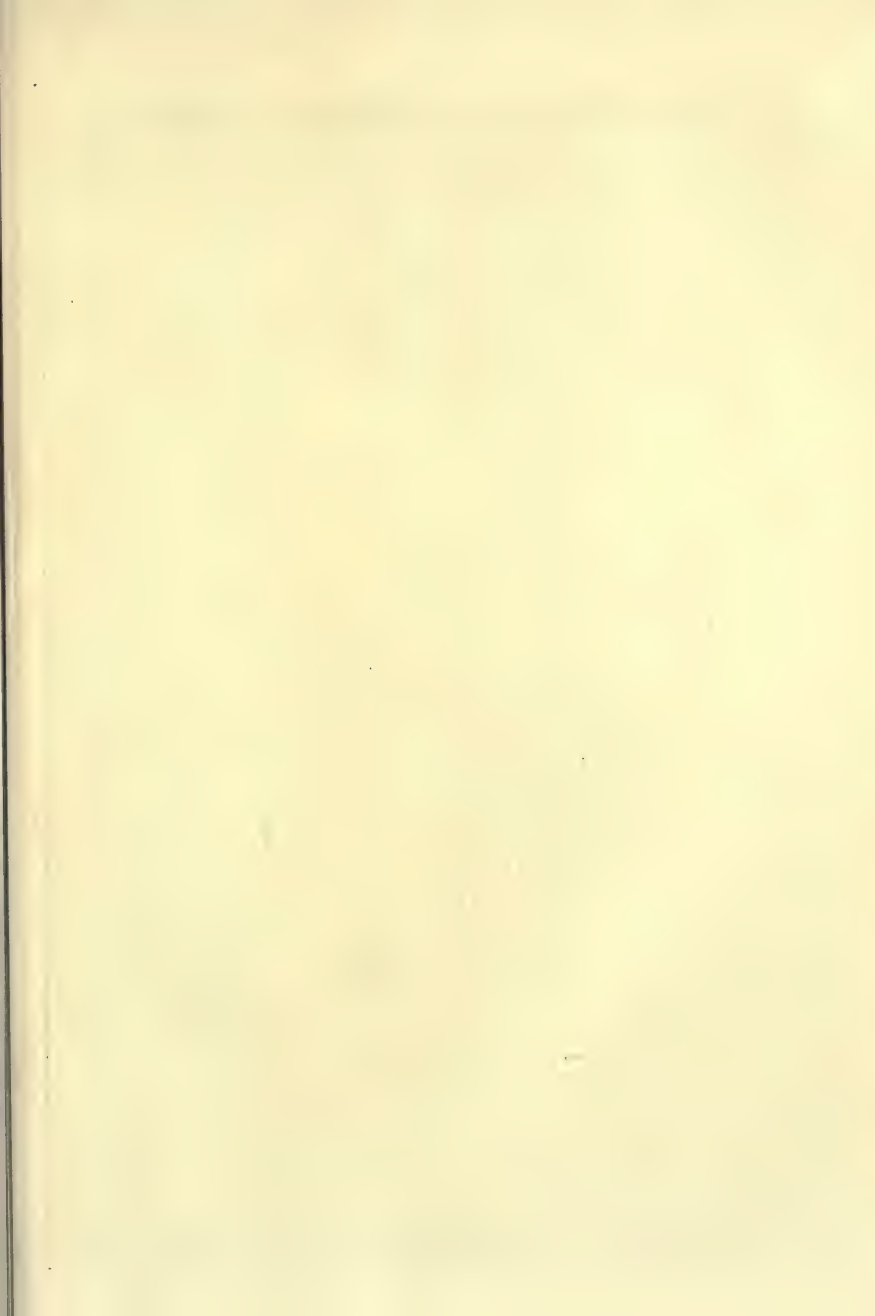
BAMPTON LECTURES (1878) AND DONNELLAN LECTURES (1880).

"The sober-minded theologian who compares Scripture with Scripture will find many a gap in Scripture revelation which he will not venture to fill up dogmatically from his own reasonings. If desirous to speculate on the subject he will modestly advance his opinions as speculations, and nothing more."—Dr. C. H. H. Wright.

THE title of this chapter indicates Dr. Wright as a Christian apologist and expositor. We may describe him in that capacity as being at the same time conservative and independent. He does not consider that any interpretation of Holy Scripture is mistaken because it is old, nor that any critical theory is necessarily correct because it is new. He brings to bear upon each theological investigation a rare wealth of learning, and a sound and well-balanced judgment. Moreover he exhibits what is most necessary in any professed interpreter of divine truth—a living and loyal faith in the divine Redeemer. The result is that though he ever holds fast the essential truth of Holy Scripture yet his critical faculty

shows its independence in its opposition to certain traditional interpretations of the same.

“As one of the very best and soundest of English Hebraists,” Dr. Wright showed in his University Lectures his capacity for the sober, reverent and accurate interpretation of the Old Testament. What he did for the critical and grammatical interpretation of the books dealt with in these Lectures he could, if circumstances had permitted, have done for all. “Possibly,” he says in his Introduction to the Donnellan Lectures, “I may have an opportunity of devoting my main energies to Old Testament studies.” And as he himself says in the same Introduction, “true exegesis must be built upon a thorough grammatical and critical examination of the original text.” He would have adorned a professorial chair of theology in any University, and in this connection may fitly be quoted the words of Dr. Reichel in a letter dated June 1st, 1883:—“I hope and trust,” he says, “that in some way your great talents and requirements, which reflect honour on our University, of which it is perhaps as yet not altogether sensible, will not be lost in the Irish Church and the Irish University. If they are, it will ever afterwards be a subject of deep and painful regret.”





BAMPTON LECTURER, OXFORD.

In the year 1878, Dr. Wright was Bampton Lecturer at Oxford, of which University he had been incorporated M.A. in 1862. The subjects of these annual series of Divinity Lectures or Sermons according to the will of the founder, the Rev. Canon Bampton, are such as the confirmation and establishment of the Christian faith and the computation of heretics and schismatics ; the divine authority of the Holy Scriptures ; the authority of the writings of the primitive Fathers as to the faith and practice of the primitive Church ; the divinity of our Lord Jesus Christ and of the Holy Spirit, and the Articles of the Christian Faith. Dr. Wright's subject was uncommon, being one of the Minor Prophets, and his treatment of the subject was uncommon, for to the Lectures he added a critical commentary and a new translation, the whole work being entitled *Zechariah and his Prophecies considered in relation to Modern Criticism, with a Grammatical and Critical Commentary and a New Translation*. It met with high commendation, as the following notices show.

Thus the Rev. W. Addis in the *Dublin Review*, a Roman Catholic magazine, says it is "one of the most important contributions to the study of Scripture which have appeared in England for many years. . . . Mr. Wright is well able to hold his own

against any of the German critics. His book shows wide and accurate reading in Biblical criticism. He is evidently a man of sound and independent judgment. He never substitutes vituperation for argument or evades for one moment the difficulties he undertakes to meet."

The Guardian says:—Dr. Wright's Bampton Lectures on Zechariah introduced to a wider circle one who was already well known to Hebrew scholars by the union of thorough modern philology with a deeply reverent attitude towards both the form and the contents of the Scriptures."

According to *The British Quarterly Review*: "It is incomparably the best commentary hitherto published by an English author on Zechariah. It is the fruit of great industry and sound scholarship, of wide erudition combined with sober judgment."

The Daily Review thus commends it:—"Its scholarship is of a high order, the ability manifested is most conspicuous, the research is so thorough that nothing of importance seems to have escaped the author, and the tone and temper shewn throughout are such as is rarely seen in the heated atmosphere of theological warfare."

Dr. T. K. Cheyne wrote thus in *The Academy*:—"No one acquainted with Dr. Wright's earlier publications will need to be told that the Hebrew scholarship of

this volume is of a high order. The admirable grammatical commentary at the end constitutes, as some will think, the chief ornament of the book."

Dr. W. Pakenham Walsh, Bishop of Ossory, wrote thus in *The Churchman's Magazine*:—"As a sample of honest and accurate criticism, of wide and varied information, of reverent and sober treatment of the divine oracles, this volume may take its stand amongst the best specimens of modern Biblical investigation."

The work is dedicated by the author to his three friends, Dr. R. Payne-Smith, Dean of Canterbury; Dr. William Wright, Professor of Arabic in the University of Cambridge; and Dr. Franz Delitzsch, as an "attempt to follow in their footsteps *haud paribus gradibus* and to promote the study of the Old Testament on a philological and grammatical basis."

In the preface he refers to the limitations of his parochial circumstances. "A work, he says, "written amid the necessary duties and cares connected with the sole pastoral charge of a large and populous town parish, may be expected to exhibit some traces of its having been so composed. At no time, except during the short period of my residence at Oxford, have I had that leisure which is generally desirable in such cases. I trust, notwithstanding, that the

work such as it is may help some to a better understanding of one of the books of the Minor Prophets, which has always been considered among the most obscure and difficult portions of Holy Scripture."

His critical candour and independence may be inferred from the following statement of the preface:—"In accordance with the object of the pious founder of the Bampton Lecture, this work has naturally an apologetic character, and has been written with the view of taking a calm survey of the results of modern criticism as affecting the most important book of the Minor Prophets. I was, however, fully prepared to have altogether abandoned the traditional view as to the authorship of the second part of the book of Zechariah had the arguments against its integrity appeared to me to demand such a course. I have honestly endeavoured to weigh, as carefully as possible, the evidence presented by eminent modern critics on this point, although I have felt constrained to differ from their conclusions."

Dr. Wright's reverent and sober treatment of the divine oracles may be gathered from the following statement:—

"The visions of Zechariah were not mere creations of the mind like those of Dante. The prophet was himself ignorant of the meaning of much

which he saw in the visions, and had to seek to have it explained. He recounted what he had seen and heard. Yet at the same time the visions all bear the impress of the prophet's own personality and of the times in which he lived and worked. Because the rationalist has sought to deny or explain away all traces of the supernatural in Holy Writ, we ought not to seek to obliterate all traces of the natural. . . . We maintain that the prophetic visions of the Old Testament naturally arise from the ground of the prophet's own present, and that even when the distant future is depicted, it is depicted in the light and with the colours of their own day. The horizon of the Old Testament prophets was the first advent of the Messiah and though occasionally they may appear to pass beyond that grand event to which they looked as the great object of expectation, the exception proves the rule, for 'the last things' were presented to their view as immediately connected with the manifestation of the Messiah. This principle is remarkably illustrated in the prophecies of Zechariah, and those writers widely err who fancy that minute details of events destined to occur in the end of the

world, are predicted in the Old Testament, although passed over in silence by our Lord and His Apostles" (pp. 6-7).

The latter part of this passage will prepare the reader for the statement that the author was largely a præterist in his interpretation of what are considered as unfulfilled prophecies of Zechariah. "We agree," he says, "with Kohler, Klieforth and others in maintaining that every promise contained in the seventh and eight chapters has been fulfilled in the period which elapsed between the days of Zerubbabel and Christ. It has always seemed to us to be making sport of the prophecies to seek in all cases, in which an absolutely literal fulfilment cannot be pointed out, to apply such prophecies to some future that keeps gradually receding from us. Many of the prophecies which are still viewed by the latter-day expositors as unfulfilled have long ago been accomplished. But the ideal of the prophet has sometimes not been attained through the sin of man or perhaps the blessing bestowed from on high has not been permanently granted, owing to that very same cause, a possibility more or less distinctly kept in view in the prophecies themselves" (pp. 180, 181).

The Messianic doctrine of the Book is plainly taught in these Lectures. Thus

commenting on Zech. iii. 8,9, the author says.—“The title ‘my servant’ is also borrowed from the earlier prophets and specially refers to the great prophecy of ‘the servant of Jahaveh’ in the latter part of Isaiah ; and the words ‘my servant Branch’ may be a reminiscence of the expression in Ezekiel ‘my servant David’ (Ezek. xxxvii. 24). The last words in the address of the angel, namely, ‘I will remove the iniquity of the land in one day’ clearly refer to the work of the Messiah. As the section begins (verse 8) with a distinct promise of the Messiah’s coming, and closes (verse 10) with a statement of the result of that coming to Israel, it is only natural to view the middle portion as having reference to the same event. The passage (in verse 9) which speaks of the stone laid before Joshua, has therefore been correctly explained by many of the Church Fathers and by the Reformers to refer to the Messiah as the foundation-stone of the eternal temple, upon whom the hopes of an everlasting priesthood depend” (p. 71).

And again.—“The ‘one day’ on which such emphasis is here laid is most easily explained as identical with the ‘once’ so often emphasised in the Epistle to the Hebrews (Heb. vii. 27 ; ix. 12 ; x. 10). It signifies that the atonement for sin to be made by the Messiah was to be an atone-

ment, not like that made by the priests under the Mosaic law, which needed to be repeated year by year but an atonement which was to be performed once for all. The day on which that great result was achieved was 'the day before Golgotha' when the iniquity of the land was removed by that 'full, perfect and sufficient sacrifice' offered by Christ on the Cross." (pp. 76,77).

The far-reaching character of the atonement is thus described:—"That 'this land' spoken of by the prophet primarily indicates the land of Israel or Judah ought not to be doubted in the presence of the demonstrative pronoun. But mention had been made of many nations in Messianic days who should be joined to the God of Israel (ch. 215). Their land would therefore become Jahaveh's land, as dwelt in by His people. Hence the passage (whatever may be its primary signification) may be understood to have a reference to the whole earth (the Hebrew word which here we variously translated 'land' and 'earth' being identical). It is one of those far-reaching expressions which have a meaning far beyond what they were originally conceived to bear" (p. 77).

The following are specimens of the lecture-expositions. Thus of the vision of the mysterious olive trees of Zech. iv. 12, he says:—"The vision before us cannot be

taken merely to represent Zechariah and Joshua, whose united efforts to procure the restoration of the Jewish state and temple were so important at that time to the restored Jewish colony. It had no doubt in the first place a special reference to those leaders of the people. But the prophecy reached farther than to them. Nor did it merely depict the Jewish civil and ecclesiastical authorities of later days in their relation to the Jewish Church. The prophetic vision reached forward to Messianic days, and as was correctly seen by Cyril of Alexandria represented the Jews and Gentiles jointly aiding and sustaining the light of truth. Klieforth has therefore rightly regarded the two olive trees to represent present Israel and the Gentile Church. The true believers in each portion are represented by the two fruit-bearing branches on the two distinct olive trees. St. Paul in his Epistle to the Romans represents the Jews and Gentiles under the same figure of two olive trees (Rom. xi. 17-24), though he represents the latter as a 'wild olive.' The same idea is probably conveyed in the book of the Revelation (xi. 4), where, in language plainly borrowed from Zechariah's Vision, the two witnesses who may, perhaps, symbolize the Jewish and Gentile believers, faithful to truth amid the apostasy in the outward Church, which is

there predicted,⁷ and represented as 'the two olive trees and the two candlesticks standing before the God of the earth' " (pp. 92, 93).

Of the vision of the flying roll and the woman in the ephah (Zech. v), he says:—"The sixth vision then exhibits an ideal picture in advance of that depicted in the fifth. It shows how the curse of God compels sin to pass judgment on itself and forces sinners to cut themselves off from the land and congregation of the Lord. The vision was one peculiarly applicable to the condition of the returned exiles. It is a parable whose teachings are suitable to the Church in all the various stages of its history. It is but the outline of a picture, the details of which will be filled in when 'the Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend and them that do iniquity' " (p. 120).

In the following passage bearing on Zech. xii. 12-14, the germinant or inchoate fulfilment of prophecy is clearly set forth:—

"If the Pentecostal outpouring of the Spirit was an event of such importance as to be predicted by Joel the mourning on account of our Lord's crucifixion was equally worthy to be noted by Zechariah. Both fulfilments were no doubt in some respects only inchoate ;

both prophecies will yet have a grander, but not a more literal fulfilment. The fact is that as the gift of the Spirit has not been withheld since its primal outpouring, so neither has the mourning even of the Jewish people for their sin come to an end. There never has been a period in the history of the Church when some believing Jew has not mourned because of the sin of his people; nor a time when such a penitential mourner has not found comfort in Christ. Prophecy is wont to view the commencement and the end as closely connected and both are often embraced in one grand picture. Were it not for St. Paul's Epistle to the Romans and his distinct prophecy concerning Israel's final recovery, it might be argued that there was no reason to look for anything further as regards Israel. The prophecy, however, of verse 9, when expounded in the light of prediction of the eleventh chapter of the Epistle to the Romans, leads us to expect a still further and more glorious day of blessing, when, in the language of Hosea, 'the children of Israel shall return and seek Jahaveh their God, and David their king, and shall fear Jahaveh and His goodness in the latter days' (Hos. iii. 5). 'And

so' in St. Paul's emphatic language, 'all Israel shall be saved' as it is written 'There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob' " (Rom. xi. 26) (pp. 405, 406).

A discussion of "the Eschatology of Zechariah" in Chapter xiv, was added to complete the work, and the following passage brings it to an end:—"The warfare of Jahaveh with the nations is depicted in this prophecy as long and as carried on in various ways. It is not merely by fire and sword that Jahaveh is to plead with the nations as represented by Isaiah lxvi, 16. Zechariah regards the warfare of Jahaveh as waged by pestilence and divers troubles, nation rising against nation, and perplexity of various kinds, as delineated in our Lord's discourse (Mark xiii. 8 ff; Luke xxi. 10, 11). The day of Jahaveh is a period of mercy and judgment combined, but one during which, however, mercy prevails over judgment (James ii. 13), and the light proves stronger than the darkness. Sin has been permitted to act as the means of punishing sin, and nations have been punished by nations. The picture of the future has been drawn from the history of God's past dealings with Israel; and the glorious result will be, not a great victory of the kingdom of darkness even for a

season—but after a time, it may be, of stubborn conflict with evil, in which God's people shall receive greater courage for the battle, as the hour of earth's redemption approaches. 'The kingdoms of this world shall become the kingdoms of our Lord and his Christ; and He shall reign for ever and ever'" (Rev. xi. 15).

We have now to notice another important theological work of Dr. Wright during the time of his incumbency of St. Mary's, Belfast. His circumstances were the same as when he produced his book on the Prophecies of Zechariah, and his ministerial duties might well have been regarded as an insuperable barrier to the accomplishment of such a task. But having been appointed Donnellan Lecturer for 1880, 1, he addressed himself with his usual energy to the work before him, and his exposition of Ecclesiastes is equal, if not superior, to his book on Zechariah. The Lectures—six in number—were delivered before the University of Dublin, and were published under the title of *The Book of Koheleth, commonly called Ecclesiastes, considered in Relation to Modern Criticism and to the Doctrines of Modern Pessimism, with a Critical and Grammatical Commentary and a Revised Translation.*

"The duties of my clerical profession," he says in the Introduction dated February

20, 1883, "largely increased by the present state of things in Ireland—which have entailed upon me weekly often five or six sermons or addresses, besides the work of pastoral visitation in a very large and populous town district, the building of large schools connected with my parish, opened only a month ago; all these and many other duties also involving incessant interruptions, have rendered it exceedingly difficult to execute a work of this kind, requiring such constant care."

To this, as to the other writings of Dr. Wright, we may apply the words of Professor Davidson:—"True scholarship. . . . patient research. . . . reverent treatment of Scripture. . . . distinguish all the author's works."

"We can safely recommend this commentary," says the *Athenæum* "as one of the best that has appeared on Ecclesiastes. Every page furnishes ample evidence that Dr. Wright has mastered the principles of Biblical exegesis and that he can make his readers understand and appreciate the historico-critical laws which are the basis of his work."

Dr. S. R. Driver, Regius Professor of Hebrew in the University of Oxford, thus characterised the work. "Dr. Wright's scholarship is exact and profound. His recent commentary on Koheleth abounds

with illustrations of the breadth and accuracy of his scholarship, and is of itself sufficient to place its author in the first rank of able and successful commentators of Scripture."

Of the title of the book Dr. Wright says :—
 " This is not the place in which to give a sketch of the various interpretations proposed for the title " Koheleth " by which Solomon is uniformly characterised in this book and no other. The matter cannot, however, be altogether passed over in silence. The word Koheleth is by no means so enigmatical as Renan has asserted it to be. It is properly speaking a second form of the feminine of the active participle of the first conjugation of the verb *Kahal* used, however, in a neuter signification. Nouns of this particular form are often applied to individuals without regard to gender to indicate that such persons are to a high degree possessors of the special form of activity expressed by the verb. Hence Koheleth signifies 'a preacher' without any reference to the gender of the individual " (pp. 84, 5).

In dealing with the authorship of Ecclesiastes Dr. Wright says that it has to be admitted that there appear to have been no doubts expressed before the period of the Reformation as to the author being King Solomon. He proceeds, however, to show

that the language of the book, particularly its epilogue, serves to disprove the once universal theory of the Solomonic authorship. "The writer of the Book of Koheleth had adopted the plan of teaching by means of proverbs, because he found that they were peculiarly attractive to the popular taste. But he took great care to use only such 'sayings of the wise' as were written with an honest and good intention and were in reality 'words of truth.' Language such as this could scarcely have been written by the actual Solomon of history" (pp. 101, 2).

It may be thought that this conclusion enhances rather than detracts from the value of this portion of Holy Scripture. For as Dr. Wright says in an instructive passage of his book.—"This revelation of a coming judgment (Eccl. xii. 14.), in which every individual man is to be rewarded according to his deserts, is perhaps, the most striking truth contained in the whole Book of Koheleth. In this particular Ecclesiastes is in advance of the other writings of the Old Testament. It was not even granted to a Daniel to understand this truth fully. He was permitted to speak of the resurrection of 'many of those who sleep in the dust of the earth' in Messianic days, and to announce that some should then 'awake to everlasting life' and others

‘to shame and everlasting contempt.’ No-where else in the Old Testament is it plainly revealed that in the judgment day every secret thing shall be made manifest and that ‘each of us shall give an account of himself to God’ (Rom. xiv. 12).

“The announcement of this new doctrine at the close of this strange Book of Koheleth was the breaking forth amid the darkness of the dawn of a better and fuller revelation. It forms a precious link in the chain of the Old Testament preparations for the New. The revelation of Messianic days has shed a clearer light upon our path. Jesus Christ hath indeed brought immortality to light by His Gospel. He hath overcome death and doubt, too, and opened the gate of everlasting life to all them that believe on His name” (p. 106).

On the Book of Ecclesiastes as a preparation for the fuller revelation of the New Testament Dr. Wright further says:—

“The book was, as already observed, in many ways a preparation for the Gospel of Jesus Christ. It pointed out man’s sin and helplessness, the vanity of His best estate and the darkness that enwrapped the tomb. In contrast with its teachings the surpassing glory of the New Testament revelation is more clearly seen, for the latter tells of One who has abolished

death and brought life and immortality to light by His Gospel. Much of the advice given in the Book of Koheleth might be summed up in Apostolic aphorisms, such as 'See that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil.' 'Rejoice in the Lord, and again I say, Rejoice.' It is not granted to man as such to know the secrets of the life that is to come; the keys of that unseen world and of death are in the hands of the crucified and risen redeemer. But Koheleth saw into the mystery as far as it was possible under the circumstances in which he was placed, and his conclusion on this point is well expressed in chap. viii. 12. 'I know surely that it shall be well with them that fear God'" (pp. 137,8).

The chapter of most general interest, particularly at the present time, is that which deals with the Pessimism of the Book of Koheleth and that of Schopenhauer and Von Hartmann. The author thus describes the principles of modern pessimism:—Inasmuch as Schopenhauer affirms that existence itself is the consequence of 'will' or of 'the will to live,' and every act of will is attended by more or less suffering, the exercise of will is looked upon as the real

cause of all the misery of life. The non-existence of the world is to be preferred to its existence. The world is cursed with four great evils—birth, disease, old age and death. ‘Existence is only a punishment’ and the feeling of misery which often accompanies it is ‘repentance’ for the great crime of having come into being by yielding to the ‘will to live.’ Happiness is unattainable in this world, while a future state of existence is pronounced a mere delusion. And even if there were another life, the pessimist asserts that there could be no real happiness in it. For life implies ‘will,’ and the existence of ‘will’ inasmuch as the will must ever meet with some hindrances to the attainment of its desires, is incompatible with happiness” (p. 158).

Well says the author that “the acceptance of such a philosophy must of necessity lead many of its followers with no fear of God before their eyes’ (Ps. xxxvi. 1), to follow their so-called ‘instincts’ wherever they can do so without inconvenience to themselves. ‘Nature,’ observes Schopenhauer, ‘only knows the physical not the moral, hence there is a decided antagonism between it and morality. And if there be no God over all whose laws we as His creatures are bound to obey, we cannot blame men for acting like ‘children of nature.’ Venetianer, pessi-

mist though he is, has pointed out some terrible conclusions which result from Schopenhauer's theories. But there are still lower depths of satan' when the vilest of all human crimes, that referred to by St. Paul in the Epistle to the Romans (i. 27), is apologised for as an attempt to prevent the depravation of the species" (p. 170).

Dr. Wright thus boldly exposed German pessimism, but he did not live to see the outcome of it in the present terrible war of nations. Yet he indicated the growing danger to the nation in the following words : — " The rapid progress of Pessimism makes it impossible to ignore its existence. Its popularity in Germany at the present time is owing partly to circumstances connected with the political and social life of that country, partly also to the vigorous style of its first apostle, as well as to the fact that Schopenhauer and Von Hartmann have addressed themselves not only to the students of philosophy but to the ordinary class of readers " (p. 171).

The pessimism of the Book of Ecclesiastes is quite opposed to the school of modern pessimism. " Koheleth," as Dr. Wright says, " expresses a firm belief in a personal God, who in His own time (for to everything there is a time and a season) will judge the righteous and the wicked. Koheleth also

affirms the existence of a life beyond the grave ; and his faith in God and eternity, taken together with the belief in the reality of sin which pervades his entire book, is enough to show the essential difference which exists between his pessimism and the doctrines of the modern pessimistic school " (p. 164).

We conclude our notice of the book with the song of Koheleth as given in Dr. Wright's new translation of the famous passage Ecclesiastes xi. 9—xii. 7 :—

“ Rejoice, young man, in thy youth
And let thy heart cheer thee in the days
 of thy youth,
And walk in the ways of thy heart
And according to the sight of thine
 eyes !
But know—that for all these God shall
 bring thee into judgment.

Therefore banish moroseness from thy
 heart,
And put away evil from thy flesh
For boyhood and manhood are vanity ;
And remember thy Creator in the days
 of thy youth
Ere thou come to the days of evil and
 years approach,
Of which thou shalt say, ‘ I have no
 pleasure in them ! ’

166 A CHAMPION OF THE FAITH

Ere the sun is darkened and the light
and the moon and the stars.

And the clouds return after the pouring
rain.

In the day when the keepers of the house
tremble,

And the men of strength bow-themselves-
together,

And the grinding mills cease because
they are few,

And the (ladies) that look out at the
lattices are darkened !

And doors are shut towards the street,
When the sound of the grinding-mill
ceases.

When one rises at the voice of the bird,
And all the daughters of song are
humbled,

Even they fear from on high and all-
sorts-of-terrors are in the path.

Then there blossoms the almond tree
And crawls forth the locust :

But unavailing is the caperberry—

For the man is going to his eternal
house ;

And there go the mourners about in the
street !

Ere the silver cord be snapped asunder
And the golden bowl break—

And the pitcher be shivered upon the
spring,

THE BAMPTON LECTURES 167

And the wheel be broken (and fall) into
the well ;

And ere the dust return upon the earth
as it was ;

For the spirit shall return to the God
who gave it."

CHAPTER VIII

DR. WRIGHT'S MINISTRY AT BETHESDA CHURCH, DUBLIN (1885-1891)

"Churchmen must be on their guard to prevent the tenets of the High Church party being accepted as 'Church teaching.' The liberty of interpreting the Church formularies in an Evangelical sense must be upheld at all costs."—C. H. H. W.

"The storm of criticism has not shaken, nor will it shake, the citadel of the Sacred Scriptures; concerning which writings we may affirm as confidently as ever in the words of Article VI. of the Church of England: 'Holy Scripture containeth all things necessary to salvation.'"—C. H. H. W.

BETHESDA CHURCH was founded towards the end of the 18th Century, and like other proprietary buildings erected before the first Church Building Act of 1818, it had no legal parish or district assigned to it, for in those days there was no legal method of creating one. It was for many years one of the most popular churches in the city of Dublin, though "it was simply a chapel connected with a Female Orphanage." Its roll of incumbents includes some men of note, as the Rev. John Gregg, after-

wards Bishop of Cork ; and the Rev. W. H. Krause, whose preaching attracted hearers from all parts of Dublin. These were its two most famous preachers with whom Dr. Wright in early life was acquainted, for he was born in the neighbourhood, and attended the Church in his childhood. Indeed, he says that an old servant, one of the first fruits of the ministry of the Rev. B. W. Matthias, a former minister of Bethesda Church, often declared that one day he would be his successor in its pulpit. And so in the end it came to pass, and this is Dr. Wright's record of his first officiating in the Church :—

“*Sunday, May 24th, Dublin.* First sermons at Bethesda. Preached in the morning from Acts ii. 33, and in the evening from 1 Peter iii. 18—crowded church.”

His predecessor, Dr. Leet, had in his farewell sermon on the previous Sunday, commended Dr. Wright to the people. He said that in answer to prayer God had raised up a successor who was at once a good scholar, a good preacher, a good visitor, and, best of all, a good man. He himself had no doubt that the new minister would build up the congregation, and that Bethesda would be more successful in the future than it had ever been in the past. But circumstances had changed

since the earlier days of the Church. North Dublin where it was situated was then a favourite residential district, but it had ceased to be a fashionable quarter, and houses which were once occupied by wealthy people, had become tenement houses of the very poorest of the people, so that ten families might be found in one large house. Moreover, the district itself had, to a large extent, become Roman Catholic with a church opposite Bethesda Church, and also a convent.

As Dr. Wright says "the only hope for a church situated in such a locality and poorly endowed, lies in attracting the Protestant operative class. But the independent Protestant artisan cannot be induced to take any real interest in a church in the management of which he has no voice. The success of the Church of Ireland since disestablishment has been greatly owing to the great interest created in almost every congregation on account of the possession of the powers of self-government."*

The management, however, of Bethesda Church had, from the beginning been vested by the Trustees in the hands of a Church Committee entirely independent of the Congregation. At the time of Dr. Wright's appointment the Church was

* * The Bethesda Church and its Trustees."

deeply in debt, but he had not the same free hand in dealing with the situation as he had had at Trinity Church, Boulogne, in similar circumstances. He did, indeed, organise a ladies' committee which did good work in making improvements in the Church. But reforms were imperatively necessary, particularly the reduction of expenditure. Yet year after year the Trustees ignored the matter, and even when at the Easter Vestry, in 1888, resolutions were unanimously adopted asking the Trustees to concede "some portion of the management of the Church to the Select Vestry" the Trustees took no action and did not even acknowledge the letter sent to them about the matter. When at last reform was conceded and the Church Committee merged in the Select Vestry appointed by the congregation, it came too late. For just at that time Dr. Wright was recommended by the Dean of Norwich (Dr. Lefroy) for the Vicariate of St. John's, Liverpool, to which he was thereupon appointed by the patron, the Bishop of Liverpool (Dr. J. C. Ryle).

In the meantime arrears of the Chaplain's stipend had been accumulating, which were never paid, the Trustees making use of a defective nomination deed to escape their legal and moral responsibility.

From this brief notice of Bethesda Church

and its management let us follow the general course of Dr. Wright's ministry there.

In a letter written to him on May 28th, 1885, the Archbishop of Dublin (Lord Plunket) says: "I am very glad to welcome you to this Diocese and pray that a blessing may attend your ministry." He was instituted to his incumbency on July 11th, but on the previous Sunday he had had a special Confirmation, which he thus records:—

"*Sunday, July 5th.* At Sunday School. Preached in morning service from 1 Cor. iv. 1, 5, and administered the Lord's Supper to twenty-seven communicants. Had a special service at 4 o'clock when the Bishop of Down and Connor confirmed 68 candidates from my parish and others amounting in all to 128. Bristow acted as Bishop's chaplain and R. J. Clark read lessons and I the service. In the evening service at 7 o'clock I preached a written sermon on Job, and I gave out the money in the Prot. Orph. Society's name."

In this year Dr. Wright attended the Church Congress held at Portsmouth, and he thus describes his visit.

"*Tuesday, October 6th.* Good passage. Arrived at London at 7.30 a.m. . . . Left for Portsmouth by 10.30 train.

Got there and to house of Rev. E. A. Williams at 1.45 p.m. Attended Church Congress at 2.15. Took part in debate on Revision of Old Test. Bishop of Bath and Wells, Prof. Driver, Prof. Kirkpatrick, I, and Archdeacon Palmer spoke all in favour of the Revision. Dined with the Williams. Met the Dean of Wells (Dr. Plumptre). Attended sectional meeting in evening in Congress Hall. . . . "

" *Wednesday, October 7th.* . . . Attended Prayer Meeting in Hotel at 9.30 and met Rev. J. B. Whiting. Attended Church Congress—debate on Religion and Art from 10-11 o'clock. At Dockyard with Mr. Williams. Afterwards attended meeting on Cathedral Reform by Dean of Wells. In evening went to hear Father Ignatius with Mrs. Williams, Canon Legge. Met there Canon McCormick of Hull. Canon Westcott of Cambridge arrived in the evening at Mrs. Williams."

" *Thursday, October 8th.* Attended again morning Prayer Meeting from 9.15 to 9.45, and met Rev. J. B. Whiting. Engaged at Church Congress. At Congress Hall and heard Westcott's paper on Teaching Work of the Church, and Prof. Creighton, etc. Spoke for a few moments on the importance of

Exegesis. The Rev. J. B. Whiting, Mrs. and Miss W. with Canon Hoare dined at the Williams.

"*Friday, October 9th.* At Church Congress the whole forenoon. Went on board the old "Victory" (Nelson's ship). . . . Left Portsmouth for Southampton by 4.28 train. Reached Southampton at 6 o'clock and to Col. Stotherd's, and stopped the night with them at Ordnance House."

Before returning to Ireland, he spent the week-end at Peldon Rectory as the guest of the Rev. Carter Hall.

"*Sunday, October 11th.* At Peldon Rectory. . . . Preached for Mr. Hall at Peldon Church—Thanksgiving service for Harvest—from Ps. xxiii, and in evening from John iii. 3."

"*Monday, October 12th.* At Peldon Rectory. . . . In evening gave a lecture in Peldon School House to a crowded meeting on 'Reminiscences of a Foreign Chaplain's life in Germany and France.' "

In November of this year he attended some special missionary meetings at the after-meeting of one of which some forty men "professed their determination to dedicate themselves for work for Christ."

"*Thursday, November 12th.* . . . In evening attended a meeting of T. C. D.—Dr.

Salmon in chair, at which Messrs. Weston and Sykes of Cambridge and Rev. R. Stewart of China spoke. At the after-meeting I took the chair. Large and earnest attendance."

In 1886 we find Dr. Wright acting as a deputation for the Colonial and Continental Church Society. He thus writes of it.

"*Monday, March 15th.* Left Dublin. . . . by 6.45 a.m. by mail. Fine passage to Holyhead. Arrived at Manchester at 2.50. At meeting at 3 o'clock of C. and C.C.S. Canon Lefroy, Canon Hurst and self spoke. Went to Liverpool with Finlayson and Lefroy. Dined with Canon Lefroy, and spoke at Hope Hall at 8 o'clock at another meeting. Bishop Ryle in the chair. Alluded to the Irish question at both meetings. Stopped with Canon Lefroy."

"*Tuesday, March 16th.* With Canon Lefroy until 11 o'clock. Finlayson called and we went with Canon Hurst and saw Mersey Tunnel, thence to Southport by 1.25. . . . Meeting for C. and C.C.S. in Town Hall, Southport, at 3 o'clock. Spoke on Continental work. Left Southport by 5.40 train; returned to Lefroy. Dined and spent the evening with him; and left by 10.45 p.m. train for Chester and so on to Holyhead."

In July 1886, Dr. and Mrs. Wright made a visit to the beautiful Isle of Man, and the following are some Journal records of it.

" *Friday, July 16th.* Fine passage.

Arrived at Douglas at 4.30 morning. Went to St. Barnabas Parsonage and got in according to previous arrangement. Breakfast at nine and found all very pleasant. Went with Hobson to Club and other places in Douglas. In afternoon walked with Ebba and the Hobsons to Douglas Head."

" *Friday, July 23rd.* Went by 12 o'clock train to Kirk Michael. Met Dr. Pellen. Visit to Bishop's Court with Ebba. Lunch with Bishop of Sodor and Man and his family. Returned by 3.30 train."

" *Sunday, July 25th.* Peel. Preached in New Church from Luke ii. 52. Sunday School Anniversary. Crowded Church. Open-air Meeting in Castle Grounds at 3 o'clock. Address from Bishop of Sodor and Man, and afterwards from self on Isaiah xlii. 1-4. Tea at Mrs. O'Neill's. Preached in evening in New Church from Zech. iii. 3, 4."

The following entry explains the attitude he adopted towards what he considered to be unwarrantable interpretations of prophetic Scriptures :—

MINISTRY AT BETHESDA 177

"Sunday, August 1st. At Bethesda preached sermon against sensational expositions of prophecy in morning on Dan. ii. 37-45, in evening from Dan. ix. 24-27 in reply to Rev. M. Baxter."

In August 1886, Dr. Wright went to the Continent to attend the meetings of the International Committee of the Evangelical Alliance which met at Geneva. The following are notes of the tour :—

"Friday, August 20th. On the Rhine. Pleasant day. In afternoon landed at Köln. . . . Took our tea at the Zoological Gardens and left Köln at 9.30 at night."

"Sunday, August 22nd. Arrival at Mannheim. Had service on board steamer before leaving. . . . Spoke on Luke xvi. Landed at 11 o'clock. Went from Mannheim to Heidelberg. . . ."

Monday, August 23rd. At Heidelberg. Visited the Castle, etc. Left Heidelberg by 2.5 train for Bâle. Arrived there at 7.15. . . ."

"Wednesday, August 25th. At Geneva. Attended meetings of the International Committee of the Evangelical Alliance from 9 to 12 ; luncheon at 12.30 ; and from 3.30 to 5. . . . Conversazione in evening given by M. Edward Naville. Met Prof. Gautier and many others

- including German and Danish delegates, etc."
- "*Thursday, August 26th.* Continuation of International Committee—engaged in it from 9.30 to 1; and from 3 to 5.30. Luncheon at Restaurant at 1 o'clock. Met the Cornwall's."
- "*Saturday, August 28th.* Early breakfast at 6 o'clock. Started from Rev. G. Naville's at 7. Left by diligence for Chamounix at 7.30 with Cornwall's. Arrived at Chamounix at 5 and went to Pension Couttet. Grand view of Mont Blanc, etc."
- "*Sunday, August 29th.* At Chamounix. Called on Rev. Harding Squires, English Chaplain. Attended English service at 11 and read the Service. Mr. Squires preached on Moses' ascent of Mount Nebo. Lord's Supper—forty-one communicants. Walked in valley. I preached at afternoon English service from Luke xix—Christ weeping over Jerusalem."
- "*Saturday, September 4th.* Visited the Wartburg and Lutherhaus near Eisenach. . . . Stopped en route to Berlin for two hours at Erfurt and then on to Berlin and reached that city at 9.45, and put up at Hotel du Nord where Dr. Chaplain and Dr. Mackenzie, my colleagues, were. . . ."

"Sunday, September 5th. Attended Christuskirche. Heard first-rate sermon from Dr. P. Cassel. Attended his Sunday School. Converse with him. At table d'hote met with Fohn Olga v. Woehrmann Rig—sister-in-law of Princess Sophie Oucroussow of St. Petersburg. In the evening attended Christuskirche again with Dr. Chaplain, and heard another good sermon from Dr. P. Cassel."

In October 1886, Dr. Wright took part in the Christian Convention held in Dublin and delivered an address on the Persecution of the Lutherans in the Baltic Provinces. In December he went up to London to attend a special meeting of the Evangelical Alliance Council. While in town he visited among others, Archdeacon Farrar, Dr. Donald Fraser and Canon Fleming, and also heard Dr. Joseph Parker preach at the Thursday service at the City Temple.

In this year Dr. Wright published his "Biblical Essays." They are a collection of "Exegetical Studies on the Books of Job and Jonah, Ezekiel's Prophecy of Gog and Magog, St. Peter's 'Spirits in Prison' and the Key to the Apocalypse." In none of his books does Dr. Wright appear to better advantage as a thoughtful and critical Christian teacher. The theological essay is a form of writing which suited him

well, and these essays illustrate the statement of his old tutor, Dr. William Wright:—"His position as a critic I take to be that of an intelligent Conservative, who prefers the old things until the new are proven to be better and is not prepared 'jurare in verba magistri';' but examines every statement for himself independently."

"It is seldom," says the *Clergyman's Magazine*, "that we have to speak so highly of a book which is at once as deeply instructive as it is peculiarly controversial."

The Academy say "Dr. Wright is well known as one of the most learned of English Biblical students. In exegetical grasp this last work of his surpasses any recent production of popular theology and may consequently be read with profit, even by those who do not accept all its conclusions."

Thus in the essay on Jonah the learned Doctor inclined to the allegorical interpretation of it, for he says:—"It must be admitted that the New Testament thus considerably increased the difficulties which beset the apologist of the Book of Jonah, if the book is to be viewed as a historical narrative. But if it can be shewn that the book is a prophetico-allegorical history of the people of Israel our Lord's words create no difficulty whatever. For His references to the narrative of Jonah do not necessarily imply the historical truth of the

event in the precise form in which it appears in the Book of Jonah. The reference of our Lord would be fully justified even if it could be shown that the Book of Jonah was an allegory or symbolic prophecy like Ezekiel's description (ch. xxiii.), of Aholah and Aholibah, or like our Lord's own story of the prodigal son and his elder brother " (Luke xviii) (pp. 69, 70).

However strongly Dr. Wright condemned mere traditional and obviously uncritical interpretations of prophetic and other Scriptures, he held fast the truth of a national conversion of Israel as associated with the second advent of Him who is to be not only " a light to lighten the Gentiles " but also " the glory of His people Israel." Thus he says:—"The invasion of God is related as an episode which is to occur after the restoration and before the final national conversion of Israel, which latter point is again predicted in glowing language at the close of chapter xxxix " (p. 132).

With reference to the Book of Revelation which to this day is so difficult to understand though so many have undertaken to interpret it, he says:—"The key to the solution of the allegory and to the correct comprehension of the larger portion of the Book of the Revelation itself, lies in the right understanding of ' the man-child ' to whom the woman gives birth " (p. 216).

182 A CHAMPION OF THE FAITH

In April, 1887, Dr. Wright was elected "Examiner in the Hebrew Text of the Old Testament, the Greek Text of the New Testament, the Evidences of the Christian Religion and Scripture History" in the University of London, and this office he held till 1892, and again from 1894 to 1898.

In the same year he accepted a summer chaplaincy at Ragatz. The following Journal entry briefly describes the Sunday services there :—

"*Sunday, July 10. Ragatz. . . .* At German Service. Pastor Brandli preached from 11 Cor. i. English Service and Communion at 11.30 (10 communicants). Preached from Matt. xi. 28. Service again at 4 o'clock."

The following are notes of the return.

"*Saturday, August 6th.* On Rhine. Arrived at Rotterdam 4.15 p.m. Went to Harwich steamer and left Rotterdam by 6 o'clock, beautiful passage."

"*Sunday, August 7.* Arrived in Colchester early and drove to Peldon. At Peldon Church 11.30. Took the service and preached from 1 Cor. iii. 21-23 (communicants 20). In evening read the service and preached from John iv. 27-29."

"*Tuesday, August 9th. . . .* Lectured in evening to good congregation in Peldon

School House on Jewish Rabbis."

In September, 1887, Dr. Robert Bruce was announced to preach at Bethesda Church on the Persian Mission, which his own labours as a missionary had done so much to promote. Dr. Wright wrote publicly, calling attention to his visit, describing Dr. Bruce as one of his early friends in Trinity College, Dublin, and telling of his successful missionary work in Persia. It happened, however, that Dr. Bruce, through illness, was not able to fulfil his engagement, and Dr. Wright preached in his absence on the Persian Mission from Luke xvii. 5, 6.

In this year the first edition was published of a work entitled *The Writings of St. Patrick, the Apostle of Ireland* by Dr. Wright in collaboration with the Rev. Dr. G. T. Stokes, Professor of Ecclesiastical History in the University of Dublin. A second edition was published in 1889 and two others later, for which Dr. Wright was alone responsible. A copy of this book was sent to Mr. Gladstone from whom the following appreciative letter was received.

"Hawarden, August, 19, 1888.

Rev. Sir,

I have read with great interest 'the works of St. Patrick' with the excellent preface which you were so good as to send me, and I feel it to be an honour

that I should possess the book as a gift from yourself.

I remain, Rev. Sir,

Your very faithful servant,
W. E. Gladstone.

To the Rev. C. H. H. Wright, D.D."

In the summer of 1889, Dr. and Mrs. Wright visited Sweden in order to attend the Oriental Congress, at which Dr. Wright was to appear as the delegate of the University of London. They had the pleasure of meeting the Swedish Archbishop Sandberg and were present at his visitation of the clergy which included an inspection of the houses of the clergy in which Dr. Wright was invited to accompany him. They also met the Bishop of Gothland, who gave them a hearty welcome, and invited them to dinner at his house, where they had as fellow-guests some Swedish officials, both civil and military. In conversation with Dr. Wright, the Bishop spoke of the essential unity in doctrine and discipline between the Churches of Sweden and England. The Oriental Congress was held at Stockholm and was opened on September 2nd, by King Oscar in the large hall of the House of Nobles. "The hospitality and kindness shown to the members," says Mrs. Wright, "was unprecedented,"*

* *Sunbeams on my Path* (p. 157.)

and it proved a pleasant and successful gathering.

In 1890 was published a masterly tractate by Dr. Wright on the true doctrine of the Holy Communion entitled *The Mass or the Lord's Supper*. The introductory words of it explain the need for such controversial teaching. "The sacrifice of the Mass," says Dr. Wright, "has again (although illegally) been restored within the National Protestant Church of England. The gaudy glories of the Romish mass with all their theatrical tinsel and glitter are now defiantly displayed in the face of English Protestantism. This fact, which has been openly acknowledged and avowed, ought to be a warning to all Churchmen to awake from their apathy and indifference, and to mark ere it be too late, the direction in which the National Church is drifting." He then proceeds "(1) to review the institution of the Lord's Supper as set forth in Holy Scripture; (2) to give a sketch of the Mass, as it exists in the Church of Rome; and then (3) to point out the Romish doctrine taught, and the Romish usages practised by that party within the Anglican communion which is known by the appellation of "Ritualists."

In writing on the Duty of Protestants towards the end of the pamphlet, he says, Protestants ought not in such a crisis

to act only on the defensive. They should boldly organise and attack the foe. We ought not cowardly to leave the National Church in her day of peril and seek some quiet shelter outside her walls. We ought to rally for the defence of the common faith, and not yield an inch to the enemy. We want the help of all sturdy Protestants within and without our Church. The Nonconformists are playing the game of the enemy if they seek at this crisis to thin our ranks. All Protestant Churches will be placed in jeopardy if the Churches of England and Ireland are abandoned to priestcraft and Ritualism. To the Nonconformists we say, disestablish the Church in England, if you will and can, but on no account let her be Romanised."

In this year also was published Mrs. Wright's book of autobiographical recollections under the title of *Sunbeams on My Path*,* which has supplied some of the material for the present Memoir. It was edited by Dr. Wright, and was dedicated to Lady Alicia Blackwood "in loving remembrance of days that are past, and in the sure hope of brighter days to come, when 'we shall be like Him for we shall see Him as He is' (1 John, iii. 2.)."

"This book," says the *Spectator*, "gives glimpses of the life and character of all nationalities. The work is well

* Thynne, 2s. net.

illustrated, and being written in a most unpretentious style by a simple-minded, devout, sympathetic and courageous woman will be much appreciated by readers of the class she specially appeals to." And in a notice of it in *Sword and Trowel*, Mr. Spurgeon calls it "a delightful piece of autobiography by a Swedish lady. . . . In this record of her varied experience there is no aiming at effect, and yet every chapter is full of interesting incident. It is an album of untouched photographs, and therefore natural and bright as 'Sunbeams on the path.'"

One of the most successful of Dr. Wright's books is his *Introduction to the Old Testament*. It is one of the series of volumes called "The Theological Educator," edited by Dr. (now Sir) W. Robertson Nicoll. It was first published in 1891, and has passed through a number of editions. In the preface, written on November 5th, 1890, at 33, Wespil Road, Dublin, Dr. Wright indicates his critical attitude in reference to the Sacred Scriptures: "The Old Testament Scriptures have alas! been treated by many critics with an irreverence which cannot be too strongly condemned. On the other hand, it must not be forgotten that opinions branded as irreverent and dangerous in one age have sometimes been unanimously accepted in another. The

dangers predicted by timid theologians have often proved to be unreal. Instances of this fact will be found mentioned in the following pages. When, however, we consider the reverence due to the Scriptures as the channel of divine revelation, one cannot wonder at such fears. The antagonists of 'faith' have often exultingly cried like the children of Edom in the day of Jerusalem: 'Rase it, rase it even to the foundation thereof' (Ps. cxxxvii. 7). But the short time has not been one of victory like that of the children of Israel before the walls of Jericho. The Bible still firmly holds its place as 'the Book of Books,' even at the close of the nineteenth century. New generations of sceptics continue, no doubt, to predict the coming 'eclipse of faith' but are destined to prove in due time 'false prophets' like those before them."

In the following passage of the preface two old friends are commemorated who have already come before us in Dr. Wright's association with them. "In issuing a new book on the Old Testament," he says, "I am painfully reminded of the loss of some friends who assisted me by their kindly aid and counsel in former works. Professor Franz Delitzsch's death on March 3rd, 1890, put an end to a warm friendship of over twenty-five years, and has left a blank

which will long be felt in the ranks of Old Testament expositors. His profound scholarship and earnest piety need no more than a passing reference. The death on May 22nd, 1889, of Dr. William Wright, Professor of Arabic, in the University of Cambridge, who was universally acknowledged as in the foremost rank of Semitic scholars, has closed an unbroken friendship of considerably more than thirty years, which began when I was his pupil in Trinity College, Dublin. The loss of two such eminent scholars will long be regretted."

In the preface to the fourth edition of the *Introduction to the Old Testament* issued some years later, Dr. Wright explains that circumstances had obliged him to give up the idea of writing a commentary on the Book of Daniel for the *Pulpit Commentary*. "It is no easy matter," he says, "for a clergyman engaged in active ministerial work to obtain the leisure necessary for the accomplishment of such heavy literary work, or to afford the expenditure of money which it involves."

The Church of Ireland is indebted to Dr. Wright for his powerful and steadfast defence of its Reformation principles. In particular it should ever be remembered that to him it owes the declaration made by the General Synod in April, 1890, "that the practice of Auricular Confession and

Priestly Absolution following it are unsupported by Scripture and opposed to the freedom and directness of the access to God which it proclaims ; alien also to the spirit of the Protestant Church of Ireland, which rejected those practices at the Reformation, and is of a tendency pernicious alike to the penitent and the confessor." This clear and bold vindication of spiritual liberty was the endorsement of a resolution moved by Dr. Wright in the Synod of the Diocese of Dublin in the autumn of 1889.

This chapter will fitly conclude with some extracts from Dr. Wright's farewell sermon at Bethesda Church, entitled " Our Dangers and Our Duties," and based on St. Paul's words, " Watch ye, stand fast in the faith, quit you like men, be strong " (1 Cor. xvi. 13).

The sermon contains a defence of the historic school of prophecy. " The old and learned expositor, Mede, justly remarked : ' The Jews expected Christ to come when he did come and yet knew Him not when He was come ; because they had fancied the manner and quality of His coming like some temporal monarch, with armed power, to subdue the earth before Him. So the Christians, God's second Israel, expected that the coming of Anti-christ should be at that time when he came indeed, and yet they knew him not when

he was come ; because they had fancied his coming as of some barbarous tyrant, who should with armed power not only persecute and destroy the Church of Christ but almost the world ; that is, they looked for such an Antichrist as the Jews looked for Christ.'

" This interpretation of the prophecies was that set forth by all the Churches of the Reformation. It might almost be called the ' unanimous interpretation ' of the witnesses of Christ, who shed their blood for the truth in ' the dark ages ' of a pseudo-Christianity. It was the interpretation put upon those prophecies by the Church of Ireland in the Articles subscribed by her clergy before the union with the Church of England. It is the interpretation still found in the Homilies, the common property of both the Churches of Ireland and England, and endorsed by Article XXXV. It is that set forth in the dedication of the Authorised Version of the Bible addressed to James I. It was the strongest safeguard against the Church of Rome as was confessed by Newman and his colleagues, who sought in the *Tracts for the Times* to impugn its truth ere they could make way for their pernicious doctrines. It was through the instrumentality of Newman and his colleagues that the false views of ' Futurism,' now too prevalent even among

‘Evangelicals,’ obtained their footing. The ‘Futurists’ have unwittingly adopted the interpretation of the Jesuit theologians. But the more thoroughly it be examined into, the more firm will be seen to be the broad basis of Scripture on which the old Protestant interpretation rests. It is both a bulwark against ‘Rationalism’ on the one hand, and against a falsely so-called ‘Catholicism’ on the other.”

The sermon ends with an eloquent exhortation to Christian steadfastness. “‘Quit you like men, be strong.’ True manliness should be a characteristic of all lovers of Gospel truth. They ought not to be ‘reeds shaken with the wind.’ In upholding Christian principle men must despise unpopularity. Christian soldiers ought to be of sterner stuff than to be turned aside from the truth by the sneers of the drawing-room, or terrified by the frown of men in authority. They are called to war a good warfare, to make full proof of the weapons so richly provided for them in the armoury of Scripture. That precious library is, as the Translators of our Bible (in their noble preface ‘to the Reader’ put forth with all the editions of the Bible in the reign of King James) have expressed it : ‘Not only an armour, but also a whole armoury of weapons, both offensive and defensive, whereby we may save ourselves

and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of manna or a purse of oil which were for memory only, or for a meal's meat or two ; but as it were a shower of heavenly bread sufficient for a whole host be it never so great, and as it were a whole cellar full of oil vessels, whereby all our necessities may be provided for, and our debts discharged.'

" Be faithful then in the great struggle. Remember that to be indeed Christ's faithful 'soldiers and servants' you must personally surrender yourselves to Him. 'The Lord knoweth them that are His, and let everyone that nameth the name of Christ depart from iniquity.' Those who are Christ's come to Him as guilty sinners : they place their dependence for salvation entirely on His merits, not on their own works or deservings. They wash in that cleansing fountain opened for sin and uncleanness, (Zech. xiii. 1), and which, thank God, is open to all who come. For He is 'the Lamb of God Who taketh away the sin of the world' and is 'able to save to the uttermost all that come unto God by Him (Heb. vii. 25). He is willing also as well as 'Mighty to save.' His own words

are 'Him that cometh to me I will in no wise cast out' (John vi. 37). Hesitate not to accept such a loving invitation! Seek for the outpouring of the Holy Ghost, that you may thus know Christ and be daily sanctified as 'the people of God.' The Spirit must sanctify and cleanse. 'The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will let him take the water of life freely' " (Rev. xxii. 17).

"Farewell, 'be strong.' You must be willing in the words of old Bunyan, to 'own religion in his rags as well as in his silver slippers, and stand by him, too, when bound with irons as well as when he walketh the streets with applause.' "

"Farewell! Be willing to struggle on; be willing to act as 'soldiers of the cross.' Let no fear of man keep you back from acting your part in the contest which is for life, for honour, for immortality. No turning back to the city of Destruction, soon to be destroyed by fire from heaven. No looking back toward Sodom. The Celestial City is almost in view: it is but a mere curtain that hides it from our eyes. An innumerable company of witnesses gaze upon your efforts and often marvel at your sloth. Christ waits to reward you. The fadeless crown of everlasting life is in His

hands. His words will welcome home every follower.

“ May we all be enabled at the close of our earthly pilgrimage to say :—

*“ With mercy and with judgment
 My web of time He wove,
 And, aye, the dews of sorrow
 Were lustered with His love.
 I'll bless the hand that guided,
 I'll bless the heart that planned,
 When throned where glory dwelleth,
 In Immanuel's land.*

*“ I've wrestled on toward heaven,
 'Gainst storm and wind and tide,
 Now like a weary traveller
 That leaneth on his guide,
 Amid the shades of evening,
 While sinks life's lingering sand,
 I hail the glory dawning
 From Immanuel's land.”*

CHAPTER IX

DR. WRIGHT'S MINISTRY AT ST. JOHN'S LIVERPOOL (1891—1898)

"If in the crisis of the Church's history in which our lot is cast, we would prepare ourselves for the struggle with infidelity without and within the Church of God, we must above all things seek to be careful students of the Word."—C. H. H. W.

WE come now to the last period of Dr. Wright's parochial ministrations during seven years of the closing Nineteenth Century.

In this connexion mention may be made of a visit of Dr. and Mrs. Wright to the Continent during the summer of 1891. At Boulogne, the scene of their former labours, they were kindly entertained by the Chaplain of Trinity Church, and welcomed by their old friends. They found that the Sailors' Institute had been enlarged, which was a sign of its increased usefulness. They stayed one Sunday at Nanteuil with Pastor Perrier, at whose earnest request Dr. Wright gave an address in his church to illustrate the substantial unity of evangelical Christians in spite of Roman Catholic

exaggerations concerning the religious differences of Protestants. "The novelty of an English clergyman preaching in a French Church," says Mrs. Wright, "created some interest." *

St. John's Church, Liverpool, was built in the 18th century. In the year 1762 an Act of Parliament was passed empowering the Corporation of Liverpool to build two churches—St. John's and St. Paul's—but not till 1775 was the foundation-stone of St. John's Church laid. In the meantime a churchyard had been opened in 1767 on the site of the Great Heath of former days. It was not until 1784 that the church was completed and consecrated, and the first incumbent appointed. Of these there were only four before Dr. Wright, the most distinguished of whom was Dr. W. F. Taylor, afterwards Archdeacon of Liverpool. The church itself was built in the style characteristic of the period—the classical, adapted and subordinated to utilitarian ends. The heaviness of it, however, was relieved by a strong, high tower of good proportions forming a landmark in the city. The church had accommodation for a thousand worshippers, but the population of the parish, chiefly through migration, had decreased from 5,561 to fewer than 1,000.

* *Sunbeams on my Path* (p. 143.)

"In this poor parish," says the Ven. Archdeacon Madden, "he very wisely associated with himself in his ministry at St. John's, his son, the Rev. Ernest A. Wright. The father preached and lectured, the son worked strenuously in the parish, and the old Church, once famous for its crowded congregations, began to fill.

"Dr. Wright as a vigorous but kindly exponent of Protestantism, gathered round him at St. John's many of the more militant Protestants of Liverpool. These not only helped to fill the Church but gave him loyal and devoted support in his parish organizations, so that during his brief ministry. . . . the Church recovered some of the old spiritual influence which it had in the days of Canon Fallows and Archdeacon Taylor.

"Dr. Wright's ministry in Liverpool was too short to enable him to influence the Church life of the city or diocese. But short as it was, he left behind him many earnest and devoted men and women, who, through his careful teaching and accurate historical instruction, were more firmly grounded in their Protestantism, and were therefore enabled to express with a knowledge they had not previously possessed the reasons for their Protestant and Prayer Book Churchmanship. As one listened to his expository readings from Isaiah, or 'sat

at his feet ' while he discoursed on the Law, the Prophets and the Psalms, illuminating the text by suggestive emendations, we wondered how it was that this man of spiritual insight as well as oriental learning should be left to minister to a few poor folk in a Liverpool slum. Perhaps the most inspiring feature of all these discourses was the strange assumption of the speaker that we were all as learned in the Scriptures as he was. His humility was a marked feature of his teaching ministry at St. John's, Liverpool."

The only Confirmation in St. John's Church was held during Dr. Wright's incumbency. For on March 5th, 1893 the Bishop of Liverpool (the Right Rev. Dr. J. C. Ryle) confirmed forty-three candidates, twenty-two of them being from St. John's congregation.

In the year 1849 in connexion with the Ragged School Union, Ragged Schools had been established by the Rev. R. W. Wolseley, Curate of St. John's. " Their object was to provide instruction (principally religious on Tuesday and Friday evenings during the eight months from September to April, inclusive) for the poor, ragged, hungry children of that district." That beneficent work was carried on without intermission for many years until the incumbency of Dr. Wright, and for the latter

part of his time they were under the superintendence of a local committee of ladies of St. John's Congregation.

It is satisfactory to note that during Dr. Wright's incumbency of St. John's Church, the contributions for charitable objects increased, particularly those for Home and Foreign Missions. For these, which in 1892 amounted to £20 only, increased to upwards of £60 in 1897, those to the C.M.S. being £41.

But though Dr. Wright conscientiously did his duty as a parochial clergyman, he had too broad a mind and too clear a spiritual vision to be content to be a mere parochial worker. He had a message to the world at large, and in this sense he could have adopted John Wesley's motto: "The world is my parish."

Thus in 1892 he published in pamphlet form his "Scripture Proofs of the Main Doctrines of Christianity and on the Leading Points of Controversy with the Church of Rome." It is a little compendium of Christian theology, and its value as a manual of instruction is out of all proportion to its size. He thus briefly expounds the evangelical as opposed to the sacerdotal theory of the Lord's Supper:—

"Is it in accordance with Scripture to speak of the Lord's Supper as 'the sacrifice of the Eucharist,' or as Roman Catholics term it 'the sacrifice of the Mass?'"

"4.—No, for there is no other sacrifice under the Gospel dispensation than that of which the Apostle speaks when he says: 'By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name.' (Heb. xiii. 15). In Heb. x. the Apostle contrasts Christ with the Jewish priests and compares the continual sacrifices of the latter with the one offering of Christ 'once offered to bear the sins of many.' (See Heb. x, especially verses 26-28). Such statements would be meaningless and untrue if Christ Himself was being continually offered up on human altars. 'For by one offering He hath perfected for ever them that are sanctified'" (Heb. x. 10).

The Gospel commission recorded in John xx. 22, 23, is often misunderstood and misrepresented, and there is increasing need of Dr. Wright's clear and Scriptural explanation of it.

"The power then given to the Church seems to have been simply to declare forgiveness to all who would believe in Christ. Our Lord's words were not addressed on that occasion solely to the Apostles (1) because one Apostle was not present, namely, Thomas (John xx. 24); and (2) several were present who were not Apostles, such as Cleopas and his compan-

ion (Luke xxiv, 33-36) ; (3) the holy women were also in all probability then present. For they belonged to the company (Luke xxiv. 22), and were present at such assemblies (Acts i. 14), and had even been commissioned by Christ Himself in the morning to announce His resurrection to the Apostles. It would have been, therefore, strange if they had not been with the disciples on that memorable evening. The substance of our Lord's commission is recorded in general terms in Luke xxiv. 47 : ' That repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem.' (See Mark xvi. 16). By those solemn words of Christ, His people are directed to declare that the blood of Jesus Christ cries aloud for mercy and not for vengeance (Heb. xii. 24), and that there is no salvation except through Him (Acts iv. 12). This commission which Christ gave to all the members of His Church, the Church solemnly passes to her ministers at ordination. It is a common usage of Scripture that prophets are said to do that which they were commanded to announce would happen. Thus Elisha was said to slay those that escaped the edge of the sword of Hazael (1 Kings xix. 17). Jeremiah was ' set over the nations ' because he was to predict their ruin or prosperity. (John i. 10). God

says in Hosea vi. 5 : ' I have hewed them by the prophets ; I have slain them by the words of my mouth ' ; and the two witnesses in Rev. xi. 5, 6 are represented as similarly killing their enemies."

In 1893 appeared what has proved the most popular of Dr. Wright's literary works—*The Bible Reader's Manual or Aids to Biblical Study for Students of the Holy Scriptures*. He had the co-operation of many scholars and divines in the different departments of the undertaking, but that left him as general editor a vast amount of labour. " In no age," he says in the preface, " has the Bible been subject to more searching criticism. This fact need not excite wonder or astonishment. Those who believe firmly in the truth of Christianity ought to welcome without fear the fullest investigation of the Bible. The present Manual has necessarily been confined within defined limits, but it is hoped that it will be found abreast of the requirements of the age. The articles have been written by able writers representing the chief Protestant Churches of Great Britain and America, and specially qualified to treat Biblical questions in a form at once scholarly and popular. Care has been taken to secure contributors who are believers in the Divine inspiration and the historical truth of the Holy Scriptures,

and in the Divinity of our Lord and Saviour Jesus Christ." Some hundreds of thousands of this useful work have been sold and it is well described as "quite a repertory of information for the Bible student," so that "nothing of importance to the student of the Bible is omitted."

In this year Dr. Wright acted as examiner for the Degree of B.D. in the University of Durham. He also became Grinfield Lecturer on the Septuagint in the University of Oxford. That office he held from 1893 to 1895, and again from 1895 to 1897. In 1894 he again represented the University of Oxford at the Oriental Congress held at Geneva. And in 1894 and 1895 he was Public Examiner in the Honours School of Semitic Languages.

In 1895 Dr. Wright's pamphlet on the subject of Prayers for the Dead* was first published. It deals with a subject of great importance with the thoroughness characteristic of his writings. Thousands of copies have been circulated and there is now a greater need than ever of such teaching against what is virtually a form of will-worship without the sure warrant of God's Word. The following is Dr. Wright's conclusion of the whole matter :

"The unrighteous are to be judged for 'the deeds done in the body according to what they have done, whether it be good

* Thynne, 2d.

or bad.' The Day of the Lord is the day in which His righteous judgment will be openly pronounced; but men will then, as far as we know, be condemned or acquitted for the deeds done on earth. There is not a verse which suggests that the wicked may pass 'from death unto life' in the interval between death and resurrection. Our Lord's parable would lead us to believe that the wicked are new in punishment, and cannot pass from the place of punishment to a place of greater ease. The writers of the Old Testament had views of Sheol (*i.e.* the under-world) or of Hades ('the unseen') which have been partially corrected by the clearer light of the New Testament. It may be that even that revelation is only partial, and that more mercy than is generally anticipated may be exhibited in the day of the Lord Jesus. While we protest against mediæval conditions respecting the state after death (as wild as their false views concerning the resurrection, which 1 Cor. xv ought to have guarded the Church against), we must protest also against the milder theories of a Broad Church School, who seem to have forgotten that they also are in possession of no map of Hades, any more than their mediæval precursors. Let us 'be still' where Scripture is silent. We are but in a state of probation,

and God will not permit us to lift the veil which he has drawn over the state beyond the grave. That Christ has 'brought immortality to light through the Gospel' is most true ; and we have a trust that will not fail us if we rely on His work and atonement. We may have hopes for others ; but all our hopes as regards the majority of mankind are mere speculations on subjects concerning which we have no information. Whatever may be the feelings of 'nature,' neither in the Old nor in the New Testament is there the slightest warrant for prayers for the dead. If such prayers were acceptable in God's sight, if they could have benefited those gone before, the voice of God-inspired men for millenniums would not have preserved an absolute silence on the subject."

In November, 1895, Dr. Wright was in London to deliver a series of lectures in Kensington Town Hall in defence of Protestantism in reply to certain lectures which had been delivered there by three Roman Catholic priests. On each occasion there was a large audience, and much interest in the lectures was manifested. Many Roman Catholics were present, but though there was some opposition, order was maintained throughout. A working man wrote this testimony of them : "Dr. Wright's Kensington Lectures have com-

pletely opened my eyes." At the close of each lecture an opportunity was given for questions to be asked of the lecturer, and Dr. Wright acquitted himself well in the difficult task of replying offhand to opponents' questions intended rather to make a show of confuting him rather than to obtain information. As the chairman said: "I do not think that anybody can say that the lecturer has not been perfectly frank and candid in his discussion and in his treatment and in his answers."

The first lecture entitled "The Church of Christ not Infallible" was delivered on November 1st. A valuable feature of the lecture is the proof from Holy Scripture that the phrase "the gates of hell" means simply the power of death and not the opposition of the devil and his angels. The following passage is characterized by deep spiritual insight, and is most suitable for the present period of world-war and of unprecedented suffering and woe:

"It is a common idea among persons in the present day. . . . that if it can be proved that Christ appointed a Church on earth and organized it—so that it was a divinely organized Church from beginning to end—that Church must be infallible. The very contrary can be proved, if you will just for a moment bear with me while I review the facts which are set before us

in sacred Scripture. Persons in their limited wisdom sometimes state what they think it best for God to have done. If we were asked if one would have thought God could have permitted so much misery and so much wretchedness to be endured by innocent persons in this world below, we would naturally say 'No, He would not.' But we are in a world where we see the terrible effects of evil all around us which God has not steped in and prevented, where we see God's intention is rather of another kind, rather to try His people, where we do not know the end from the beginning. God has not opened to us yet the secret of his wonderful dealings. He has not told us, as He may tell us in a world to come, why He permits all these things to occur, and we must go no further than revelation has vouchsafed to lead us."

The second lecture was delivered on November 8th on the subject of the Bible and the Church.

The position of the Church in its relation to the Word of God is thus clearly set forth.

"What we teach then is that the Church must be tested by the Bible. If the doctrines of the Church cannot be found in the Bible so much the worse for the Church. The Church has no authority whatever to talk of any hidden tradition given to her, kept secret for ages, and then allowed to

filtrate by degrees, and then at last to be defined as articles of the faith. At the commencement it was 'all things that Christ commanded' that were to be taught, all that the Spirit gave His people power to utter, and nothing that Christ did not command was to be required of any man to be believed or thought requisite for salvation. It is a totally different question with regard to forms and ceremonies spoken of in the Twentieth Article. There must be some forms and ceremonies in the Christian Church, and no Church can be without them, no matter how new, and on the questions of forms and ceremonies we can well admit that as long as the Church is careful to teach nothing except that which can be confirmed by Scripture, she has power to decide on forms and ceremonies. With the solemn and important remark of our Article that nothing is to be taught except what is found in Holy Scripture, we may well say that the Church as a corporation has power to decide on forms and ceremonies. And the Church, too, has a right in controversies of faith, to come forward, not that she is a first authority at all, but professing to set forth Christ's teaching on earth, she ought when heresy assails, when false doctrine is abroad, to set forth the true doctrine and appeal to Scripture. That is the authority she has in matters of faith."

The concluding lecture was delivered on November 15th, the subject being Priestly Absolution and Confession. He thus succinctly set forth the Scripture doctrine on the subject :

“ While the Scriptures abound with statements of the need of confession in the sense of the acknowledgment of sin, while the Scriptures tell us about the glorious result : ‘ He that acknowledgeth his sin shall find mercy,’ the Scriptures never tell us under the Law of a single case in which the Jewish priest pronounced absolution, and under the Gospel only the Great High Priest who is on the right hand of the Majesty in heaven possesses that power. . . . I claim that I have taught nothing but that which is in accordance with the Church of England, and that the Church of England acknowledges no auricular confession at all in which the numbering of sins is to be required of the penitent, and only allows confession in the case of a sick person who desires it earnestly.”

The lectures were published in pamphlet form by the Protestant Reformation Society, under whose auspices they were delivered, and some thousands of copies were sold. “ We can truly say,” *The News* states, “ the lectures are super-excellent and the tone and spirit of the lecturer worthy of his matter. Nothing more serviceable could

be found for those who have intercourse with the members of the Church of Rome."

Early in 1896 was published Dr. Wright's *Primer of Roman Catholicism*, a very helpful manual of the leading doctrines of the Church of Rome. It forms one of the Present Day Primers of the R.T.S. Many thousands of copies of this book have been sold, and an edition of it in the Welsh language has been published. The preface says:—"The writer trusts that this little work may be found useful in the study of a subject which is of vital importance at the present day." *The British Weekly* declares "it was never more wanted than in these days." And the *Christian World* says of it: "The best text book for Protestant classes that we have seen."

Early in 1898 Dr. Wright's ministry at St. John's, Liverpool, was brought to an end by the closing of the church. The circumstances were explained in his farewell sermon preached on Sunday, March 26th, of which some account will be given.

"The occasion on which I address you to-night," he said, "is not a mere ordinary farewell. The services held to-day are the closing services in a church which for 120 years has occupied an important position in this city. The growth of the city has compelled the majority of those who used to live in or near the parish of St. John's

to migrate from this business centre to places better adapted for residence. St. John's Church, however, for the greater part of its existence attracted a considerable congregation, and it is to be closed to-day not because it has become a deserted church, but because it is important to improve and beautify the centre of this great city. Around its churchyard are grouped many of the finest of the public buildings of Liverpool. It is satisfactory to know that the demolition of St. John's and of its sister Church, St. George's, under the provisions of the Liverpool City Churches Act, is likely to be followed up by the erection of four or five additional churches in localities in which such edifices may be more particularly required."

The preacher's subject was Christ and Antichrist (2 John 7) and the sermon consisted chiefly of a defence of the historic interpretation of prophecy. He thus describes the secularization of the Christian Church after the early days of persecution. "The people and Church of God have been tempted like their Master. The temptations of the flesh were at first encountered successfully; and the sufferings of the martyrs in the early days of Christianity showed how, for the joys that were set before them they could overcome even the love of life. But if the Church to a large

extent then conquered the lusts of the flesh, and withstood also the blandishments of early heretics, she was at last overcome. In the hour of victory, when she had mounted with unsteady step the throne of the Cæsars, she compromised the truth in order to obtain the mastery of the world. She forgot that the Saviour always presents the cross before the crown, that His words are to be true to the end: 'In the world ye shall have tribulation, but be of good cheer, I have overcome the world' (John xvi. 33). . . .

"The progress of apostasy in the Church was greatly aided by the erroneous interpretation of the New Testament prophecies. 'If the master of the house had known at what watch the thief was coming he would have watched and would not have suffered his house to be broken through.' (Matt. xxiv. 43). In order to lull men to sleep, the Evil One spread abroad the notion that the prophecies of apostasy in the writings of St. John and St. Paul had reference only to the closing years of the world's history, when a monster of iniquity would be revealed outside the professing Church, and that all men might recognise his character, would even have branded upon his forehead a name of blasphemy."

The development of Futurism is thus described. "The early Christian writers

preserved for a considerable time the correct sense of St. Paul's prophecy and interpreted it of an apostasy in the visible church. . . . In a later age (and occasionally in earlier times) the idea of the Antichrist or 'man of sin' becoming a ruler in the Church met with opposition. That notion was contrary to the opinion then gaining ground that the Catholic Church would be kept from error. Hence men sought to interpret the Apostle's words of the material temple at Jerusalem ; and as the Gentile Christians soon began to be hostile to the Jewish people, the belief became common that the Jews would be led astray by Antichrist and that with their aid war would be declared by him against all who professed the name of Christ."

Then having further expounded the subject, the preacher brings his sermon, and with it his ministry at St. John's, to a close, as he summons to the holy war "the sacramental host of God's elect :"

"Clad in the armour of God we invite you, feeble though you be, to mount the battlements, and come forward to the fight. The Antichrist has appeared again in our churches. It is needful to contend for the rights which Christ hath purchased with His own blood. The adversary cannot be permitted with impunity to destroy faith in God's Word. The Scripture is 'the

sword of the Spirit' which must be girt on for this combat. Give attention to the reading (1 Tim. iv. 13), study the Word of God in private; study it often on your knees. The days for victims being placed on earthly altars are past and gone. One complete sacrifice has once been offered; without shedding of blood there is no remission (Heb. ix. 22). Of that sacrifice there is no extension, no continuation (Heb. ix. 26). For Christ 'being raised from the dead dieth no more' (Rom. vi. 9-10). He is the High Priest, of our profession (Heb. iii. 3). His sacrifice cannot be repeated. (Heb. x. 26, 27). He is the Priest after the order of Melchizedek (Heb. vii. 17-21) who hath sat down on the right hand of the Majesty in the heavens (Heb. viii. 1) for His work has been accomplished. He is pleading inside the veil. His royal rights must not be interfered with. He opens and none shutteth and shutteth and none openeth (Rev. iii. 7). He has not committed into any other hands but His own the keys of death and of Hades; they belong only to Him (Rev. i. 18).

"The struggle is far from being at an end; the battle still rages. Fresh volunteers are wanted to come forward on the side of Christ. God can accomplish His work without human agency. But as in the days of old, men are invited to the help

216 A CHAMPION OF THE FAITH

of the Lord against the mighty (Judg. v. 23). Lift up your eyes unto the eternal hills, from whence cometh your help. Look upwards, for soon may be seen the Son of Man in heaven. The mighty angel appears already, almost as it were poising the stone like a great millstone, to be cast into the sea with the cry and shout of victory : ' Thus with violence shall that great city Babylon be thrown down and shall be found no more at all ' (Rev. xviii. 21). Already the hosts are mustering for the battle. He that is called Faithful and True is about to ride forth with the sharp sword proceeding out of His mouth that with it He may smite the nations. The armies of heaven will follow Him upon white horses, clothed in fine linen, white and clean. The beast and the kings of the earth and their armies will be gathered together in vain to make war against Him and His army (Rev. xix. 11-21). When the seventh angel sounds, great voices shall be heard proclaiming : ' The kingdom of our Lord and of His Christ ; and He shall reign for ever and ever ' (Rev. xi. 15)."

CHAPTER X

DR. WRIGHT'S WORK IN CONNEXION WITH THE PROTESTANT REFORMATION SOCIETY, (1898-1907).

"The doctrine of 'the real presence' is, however, one of vital importance, both for the Church of Rome and for the Greek or Eastern communion. For, if that doctrine be overthrown, the whole fabric of sacerdotalism which rests on it as a foundation is overthrown also. On the other hand, if the doctrine, under any disguise whatever be upheld, the priest must needs regain the position assumed in the Dark Ages, and become ultimately the chief ruler of the kingdom."—C. H. H. W., 1898.

"POSSIBLY at some future time," wrote Dr. Wright in 1883 in his preface to his *Donnellan Lectures*, "I may have an opportunity of devoting my main energies to Old Testament studies." That time had surely come, when by force of circumstances, and not by his own seeking, his parochial work was brought to an end. He had proved himself well fitted for such studies, and the Christian Church would have largely benefited by the work of so able and well-equipped, and withal reverent and faithful a critic and an exponent of

the ancient Hebrew Scriptures. But that, as events proved, was not to be.

The Protestant Reformation Society was founded in the year 1827 for the purpose—as its name implies—of “promoting the Religious Principles of the Reformation” and also “Church Missions to Roman Catholics in Great Britain.” The 66th Canon of the Church of England lays this duty upon the clergy: “Every minister, being a preacher, and having any Popish recusant or recusants in his parish and thought fit by the Bishop of the Diocese, shall labour diligently with them from time to time, thereby to reclaim them from their errors.” To help the clergy in the fulfilment of this duty is one of the chief objects for which the Protestant Reformation Society exists. And the circumstances which led to Dr. Wright’s official association with it are thus set forth in its Report for the year 1898.

“In the month of March last St. John’s Church, Liverpool, of which the Rev. C. H. H. Wright, D.D., had been for seven years Vicar, was finally closed by the operation of the Liverpool City Churches Act. For the purpose of effecting desirable improvements in the City of Liverpool, the Corporation of that city had for a long time desired to obtain possession of the site of St. John’s Church, which lay im-

mediately behind St. George's Hall, and was therefore one of the finest in that city. The Rev. Canon Christopher, M.A., Rector of St. Aldate's, Oxford, of his own accord wrote to the *Record*, and urged in its columns the importance, under these circumstances, of securing the services of the Rev. Dr. Wright 'to go through the country as a second Latimer, and by sermons and lectures to seek to arouse the Protestant members of the Church of England to do their duty at this important crisis, and to show them how to do it.'

"Canon Christopher's letter to the *Record* elicited a very liberal offer from a private clergyman whose name is unknown to the Committee. That clergyman, through Canon Christopher, offered for two years to supply a sum nearly equal to half the yearly stipend which the Canon wished to be offered to the Rev. Dr. Wright in order to enable him to devote himself to the cause of the Reformation in the Church of England.

"That noble offer led to correspondence being opened between the Rev. Dr. Wright and the Committee of the Protestant Reformation Society. Dr. Wright was appointed in November last as Clerical and General Superintendent of the Society."

In this capacity Dr. Wright was busily engaged as preacher, lecturer and writer

for nine years. And the Protestant Reformation Society's Report for 1899 contains an account of his work, which illustrates its character from year to year.

"Dr. Wright's work during the year has consisted, not so much in collecting funds as in preaching controversial sermons and delivering controversial lectures throughout England. He has preached during the year eighty-eight sermons, and delivered fifty-five lectures. In the course of this work he visited not only Oxford every term, Cambridge in two separate terms, and Durham once, but also Bristol and Clifton, Cheltenham, Liverpool, Torquay, Penzance, Launceston, Falmouth, Plymouth, Folkestone, Hastings, Exeter and other places. . . . He has assisted on several occasions other Protestant Societies, such as the Irish Church Missions in their public meetings at Liverpool, the Church Association and the National Protestant League, the Protestant Alliance, the National Protestant Church Union, the Women's Protestant Union and the Evangelical Alliance, for which he delivered a course of four Protestant lectures in Tunbridge Wells. He has, moreover, during the year, taken part in three Lay and Clerical Conferences, and at the National Protestant Congress at Manchester.

"Dr. Wright has, moreover, aided the

Protestant cause by a pamphlet on 'The Lutheran Doctrine of Consubstantiation,' published by the P.R.S., which obtained a circulation of about 5,000 in pamphlet form, and a further circulation of 5,000 in the pages of the *Protestant Churchman*, in which he has written several articles, inclusive of a number of controversial letters on 'The Claim of Popes and Priests to be 'as Gods.' He has written an essay on 'The Voice of the Fathers' in the volume of essays entitled 'Church and Faith,' published last autumn by Messrs. Blackwood and Sons, of Edinburgh, with a preface by the Lord Bishop of Hereford, which volume has lately reached a second edition. For the Religious Tract Society Dr. Wright has during the year edited a new edition of his 'Roman Catholicism Examined in the Light of Holy Scripture.' A second edition of a pamphlet on 'Prayers for the Dead' was published by the Church Association and P.R.S."

It was in his capacity as Clerical Superintendent of the Protestant Reformation Society that I made the acquaintance of Dr. Wright in 1902. A Journal entry for Saturday, November 27th, says: "The Rev. Dr. Wright arrived this evening and stayed with us at the Vicarage. Though so learned a man, he is a genial companion and his reminiscences are interesting."

This was the first of a series of visits he made to Clacton, and some account of them will serve to illustrate his Protestant work throughout the country when as "one of the last great militant Protestants," as the Dictionary of National Biography says, "he devoted himself with conspicuous ability to the cause of the Protestant Reformation."

From this time Dr. Wright visited us about once a year. Early in 1904 he preached on the important subjects of the Holy Catholic Church and the Bible and the Church, and lectured on Papal Aims and Papal Claims. The next time he preached on the Lord's Supper as opposed to the Mass, and on the Church of England in reference to Auricular Confession. During his next visit he preached on the subject of Priest and Sacrifice, and lectured on Rome and the Reformation.

The following is my own report of Dr. Wright's visit in October, 1906, which appeared in the *Clacton Graphic*.

"For some years past Clacton has had the privilege of hearing the venerable and learned Dr. Wright preach and lecture on the principles of the Protestant Reformation. Of those principles he is one of the ablest and most learned exponents, and his forcible and fervent demonstrations of the truth of Holy Scripture and of the

teachings of our ecclesiastical history, have rendered his recent mission the most memorable of all.

“He preached twice at the old Parish Church on Sunday last. In the morning his subject was the Word of Faith—the Word of God. Taking as his text Rev. xxii. 18, 19, he showed how these words may be applied to the whole Scripture. The truth of free salvation is declared in the context, and it is not to be tampered with, for God’s free gift cannot be purchased. The Word of God is the rule of faith because all our faith must be tested by it. The Holy Scriptures are the great library from which we must gather all our divinity. This he proved by our Lord’s own repeated testimony to the supreme authority of the Scriptures, by the appeal to the Old Testament on the Day of Pentecost and by the references to the Old Testament Scriptures in the discourses contained in the book of the Acts. ‘Man,’ said the doctor, in the emphatic and authoritative style so characteristic of him, ‘has not come into the world to amuse himself like a butterfly, but to do the work the Lord has appointed him.’ And then he reproved the common lack of interest in Scripture and Scriptural truth by adducing the example of the Bereans, who, after hearing St. Paul preach ‘searched the

Scriptures daily,' and that with inconvenience unknown to us, 'whether those things were so.' If we attend to Holy Scripture we shall not come short of eternal life. But the Church of Rome has added to the Scriptures, as by those apocryphal translations which came in with the Greek translation of the same. It claims to be infallible, but the New Testament nowhere claims infallibility for the Church and Christ's promise of Matt. xvi. 18, that 'the gates of hades' shall not prevail against it, means simply that death and all associated with death shall be overcome by His Church and people.

"There was a large congregation on Sunday evening to hear the learned doctor answer the question—'May we pray for the dead?' He prefaced his sermon by some warning words of the danger of Popery obtaining political supremacy in t'is country. The work of the Protestant Reformation Society represented by him, he said, is to educate the people in the controversy with Rome and to rouse supine Protestants to necessary action in defence of the truth of the Gospel. Dealing with his text, Heb. xii. 12-14, he showed that the present existence of 'the spirits of just men made perfect' leaves no room for prayer for them. Even an apocryphal writer says that 'the souls of the righteous

are in the hands of God, and no torment shall touch them.'

"The incident recorded in 2 Macc. xii, furnishes no warrant for the practice of prayers for the dead, for the sin-offering made was contrary to the law of Moses and was observed for the special occasion. Prayers for the dead were not known among the Jews in the days of our Lord, and no countenance is given to them in the New Testament. The sin against the Holy Ghost which shall not be forgiven 'neither in this world, neither in the world to come' (Matt. xii. 32) refers to the Jewish and Christian dispensations, for 'the world to come' was a well-known phrase applied to the days of Messiah. As to St. Paul's reference to Onesiphorus (2 Tim. i. 18) which is supposed to warrant prayers for the dead, it does not prove that he was dead, for probably he had failed in faith like some others, and hence the particular manner of referring to him adopted by the Apostle.

"Dr. Wright concluded his mission by a lecture on "The Roman Invasion of England,' which he delivered in St. Andrew's Hall on Monday evening. The Vicar (the Rev. J. Silvester) presided, and in an introductory speech pointed out the necessity of the nation recognising the fact, so much ignored, that Romanism is a great political

organisation which aims at political supremacy through the rule of the priest and the Pope. Dr. Wright was in good form and delivered his lecture in fine style. Though now advanced in years his fiery eloquence proved his natural force unabated and his lionlike aspect betokened the greatness of the soul within. Referring to the title of the lecture, he said that the first Roman invasion of England was by Augustine and his monks in the sixth century A.D. But it is a mistake to suppose that we owe our Christianity to Rome, for Augustine found a Christian Church established in this country and teaching the Gospel of Christ. In that day the Church of Rome was already corrupted, and it went on with its papalizing work from age to age—a lesson to Protestants of perseverance in the struggle for truth. Pope Gregory the Great declared any future bishop that assumed universal supremacy to be anti-christ, and the history of the Roman Church had fulfilled the prediction. Passing in rapid review the course of English Church history, the lecturer noted a fact too often overlooked, that Henry VIII. lived and died a supporter of Roman doctrine, and left money for masses for his soul. Queen Elizabeth had a hard struggle to maintain her position as a Protestant monarch, as witness the Spanish

Armada, which was a formidable attempt to subjugate the people of England to Rome. The Stuart kings were all, more or less, associated with Popery, and the nation found it necessary, after the Revolution of 1688, to pledge the sovereign to a definite repudiation of transubstantiation and Mariolatry, the darling doctrines of Rome. Hence the King's declaration, against which so much has been said, but which ought to be maintained in its integrity, as the only barrier against Popish rule.

“ By the famous battle of the Boyne (1689) William of Orange secured the Protestant succession, and the lecturer, with enthusiasm, declared that the ancestor of his family fought in that battle, and that this was his hereditary pledge to Protestantism. But William did not approve of the penal laws passed against Romanists, and these laws, the lecturer said, had been injurious to the best interests of the nation, by exposing it to the charge of persecution. But the conversions to Romanism made in later days had not produced the ‘union of hearts’ promised and anticipated.

“ Now Rome has made a further advance by the present invasion of monks and nuns from the Continent. The great increase of Roman Catholic organisations in this coun-

try is shown by the following statistics : In 1851 there were 958 Roman Catholic priests, now there are 3,965, an increase of 730 since 1899. In 1851 there were 27 monasteries and 53 nunneries, now there are 353 monasteries and also 768 nunneries, with 10,000 nuns. The Doctor took care to explain that the controversy involves no personal ill-feeling towards Roman Catholics, and he concluded his lecture with some reminiscences of his personal experience as a parochial clergyman of the convertual system and the practical working of Romanism. It was a long lecture, but Dr. Wright held the attention of his hearers to the end, and no vocal expression of their interest was needed, for they showed it in their faces. It was a memorable occasion and it should not be long before this doughty champion of Reformation principles is invited to come to Clacton again to address a larger audience on the great national question of the day, as to which sovereign shall rule in England—King or Pope.”

Some account will suitably follow here of Dr. Wright's literary activity during this period, which was as great as ever. In 1900 was published *The Intermediate State and Prayers for the Dead, Examined in the Light of Scripture and of Ancient Jewish and Christian Literature*.* The

* Thynne, 3s. 6d. net.

book is a good example of Dr. Wright's thoroughness in investigating questions at issue. It constitutes a standard work of reference on a difficult and much-debated subject, and the conclusion reached in it is that neither the formularies of the Church of England nor the records and teachings of Holy Scripture give any warrant to the increasing practice of prayers for the dead.

In the same year was published a pamphlet by Dr. Wright entitled *The Mass as Performed in the Church of Rome and Imitated by Ritualists*. As its title implies it shews the Romanising character of the sacerdotalism which is leavening the Reformed Church of England in spite of its sound Scriptural teaching on the Lord's Supper. It should be carefully read by all those—and they form a great multitude—who appear to think that Ritualism is limited to ritual and is not associated with the deadly Roman error repudiated at the Reformation.

In 1901 was published Dr. Wright's pamphlet *The Bible and the Church, or The Authority of Holy Scripture not derived from the Church*. The subject dealt with in this work is of very great importance, and Dr. Wright in clear and masterly style proves therein that the authority of the Holy Scriptures is not ecclesiastical but divine. "Hence it is necessary once more,"

he says in his concluding words, "to raise again the old battle-cry of the Reformation 'The Bible and the Bible alone is the religion of Protestants. That is, as Chillingworth expounded it, the religion of Protestants, is drawn from the Bible and and from that alone while Romanists and Ritualists profess to be guided by the Bible and the traditions of the Church, which latter contain a mass of contradictory matter. Hence it is imperatively necessary to urge all who believe in Christ to stand up for the Bible, and not to permit critics on the one hand or 'priests' on the other, to usurp unlawfully the place of Christ and of the Holy Spirit, and to weaken and destroy belief in the inspired Word of God."

In 1902 King Edward VII was crowned and in view of the great national ceremony of the Coronation Dr. Wright preached, on May 13th, a notable sermon entitled "The Coronation of the King and the Faith of the Nation," which was afterwards published in pamphlet form. It was one of his best pulpit efforts, and concluded with the following prophetic warning and solemn appeal:—"That is the question which becomes a vital one for us in this twentieth century. What shall be the faith of the nation? What shall be the end of those things that are around us? Shall the deadly apathy and indifference which is so charac-

teristic of our times so enervate us that we shall submit to have the Word of truth, the Gospel of our salvation taken from us? Shall we meekly suffer our schools to be training places for sacerdotalism and infidelity, our Universities hotbeds of Ritualism and Romanism? Shall the sword of the Spirit, the Word of God, be so blunted by infidel theories that no forcible blow can be struck with it on the side of truth? Shall the priest and mass reign supreme and the black darkness of mediæval Romanism prevail, which will admit, as in the days of the Reformation, of Pagans seated as professed Vicars of Christ, while superstition carries on her degrading work in our once favoured land?

“When nominal Protestants and Christians know less of their Bibles than they know of the novels and novelettes of the day; when appeals to Scripture teaching are discredited on all hands; when children in the schools know little of the stories of patriarchs and prophets; when students in the universities cannot find their places in the Bible; when the histories of Apostles as set forth in the inspired book of Church history (the Acts of the Apostles) are becoming well-nigh forgotten, legends of the saints are again popular and the outline of the life of the Redeemer is sought to be to be kept alive by what were termed

'laymen's books,' i.e. painted windows, carved images or illustrations in stone, wood or paint of the so-called 'stations of the Cross'—what can be the ultimate fate of a large portion of our English population ?

“ Thank God, we have no need yet to cry, as it is said a great General did cry when he saw his last onset had failed, ‘ All is lost ! ’ There is much yet which still remains. We would not dishearten the soldiers of Christ, we would rally them for the final and victorious charge. There are great signs that God is yet in the midst of His people, that even the National Church is not yet abandoned to the evil one. The great missionary revival is a most cheering feature in our church, and there are still in the Church of England even more with us than are against us. We would appeal to those who see the danger to awake, to prepare for the conflict, we would urge them to a greater union, not a compromise of vital truth, not any combination with the world and the things of the world, not a breaking down of the walls and bulwarks raised to protect our citadel against Rome, but a real union of all who love Christ with sincerity and truth. Bear with one another so as to strengthen one another.

“ Be very jealous of the Gospel of Christ, be very careful against the beginnings of declension from Christ and his truth, and

yet on the battle-field with the enemy trampling down our ranks, seek more godly union. Fight the good fight of faith, study the Word of God, pray without ceasing and look out for the answer to your prayer. Ask for the Spirit's teaching, that He may reveal to you your real condition and reveal to you the fulness of Christ. Depend solely on Christ for your salvation and not on priests and ministers; while obeying the godly admonitions of your teachers, let your creed be formed from a study of the inspired Book, and amid the unfaithfulness of Bishops, the terrible falling away from true faith of many of our clergy, see that you cease not to strive for the faith once for all delivered to the saints. Thus may you be found valiant for the truth in the great day when the Son of Man shall sit on the throne of His glory, and be found in your lot like Daniel at the end of the days."

In 1899 the Protestant Reformation Society decided to publish a Protestant Dictionary "designed to provide information on all the topics of the Romish and Ritualistic controversies." The work was proposed by the Rev. Charles Neil, M.A., Vicar of St. Mary's, Stamford Brook, and Dr. Wright expressed his willingness to join him in compiling and editing it.

"During five years," says Mr. Neil, "we laboured in thorough harmony at the

arduous but agreeable undertaking. The lion's share of the work fell upon the shoulders of the Doctor, and was nobly and generously borne. During the progress of the Dictionary I was much struck with his intimate knowledge of the controversy in its every phase between Roman Catholics and Protestants, Romanising Ritualists and faithful adherents to the Reformation ; the wide circle of his literary acquaintance ; the magic influence of his name among scholars, whether English or foreign, and the readiness with which he penned articles—whether long or short—as occasion required. No two minds in many respects were more differently formed or trained than those of the two editors, not respecting doctrinal convictions, but as to the mode or method of working. Albeit seldom, perhaps, have two editors laboured together with less friction and managed to sink their own idiosyncrasies. This was due in great measure to the Doctor being, as a literary colleague, a splendid example of an Irish gentleman with old-world courtesies.

‘ The genial voice

Sounds him for courtesy, behaviour,
language

And fair demeanour, an example.’ ”

Besides the Editors there were sixty-five contributors to the Protestant Dictionary, which, after several years' preparation,

was published early in 1904. It was on the whole well received by the Press and many reviews of it appeared. "We do not know of any volume," says the *Record*, "which provides more information so readily or so conveniently, and the work should be warmly welcomed on all sides." And *Life and Work* says that "there is a tone of moderation in the articles which will commend the work to all thoughtful and reasonable men, while there is a weight of scholarship and learning which ought to make its statements authoritative and reliable."

In the summer of 1905, Dr. Wright crossed the Atlantic to the United States in order to fulfil an engagement to lecture on the Book of Daniel at the Summer School, New Milford, Connecticut.

The following is an account in one of his letters of divine service on board the Royal Mail ship *Oceanic* in which he made his outward voyage:—

"*Sunday, 25th.* We have had good 'runs' the last two days. Yesterday we went 513 miles, to-day 498. The account is made up at 12 o'clock daily. To-day there has been service on board. I was asked to take part with the purser, and did so, reading the Psalms, *Te Deum*, and the lessons. The Captain did not want a sermon, so he is all

powerful. And evening service for 2nd Class passengers is taken by the under-purser, so my part was very little. Yet there turned up some 150 persons."

In the same letter he writes :—

"*Tuesday, June 27th.* . . . I get, however, mentally impatient in being shut out from all kinds of news from home or country. I think much of you. I have had a great number of theological discussions of various kinds. People look for them, and are ready for them. Your 'Sunbeams' have been read by several and much liked."

On Sunday, July 3rd, Dr. Wright preached at All Saints' Church, New Milford, and his preaching met with much appreciation. The people were greatly pleased," he wrote in a letter on July 4th. "Some were most enthusiastic." In the same letter he writes thus of the ecclesiastical situation. "I have not concealed at all my views. But I am greatly concerned to see how extremes are tolerated, if not actually embraced. Not many of the Mass garments are used, but coloured 'stoles' are worn by some, and a Priest of the Order of the Holy Cross and almost like a Capuchin in whitish flannels is a speaker, and gives earnest addresses on *Missions*. I have not heard him utter any 'extreme' doctrine in words, but I know

well his opinions. He dines opposite to me and he knows I dislike his dress. Several 'sisters' of different orders too are here, but they are less objectionable."

In a letter dated July 5th, the Doctor says.—“ 'Independence Day' has passed quietly. I delivered my lecture in the morning. My lectures are popular, and the extra stanza composed in my honour and sung with the National Anthem after dinner was a special compliment to me. . . . I have been at the Clergy Convention—the Archdeacon's Visitation, since 12.15 p.m. till 5 o'clock. We dined together at 2 p.m., and my health was drunk with all honours 'in water.' ”

Dr. Wright visited Boston, Buffalo, the Niagara Falls, the great Lakes, and Eastern Canada before returning to England. “I believe,” he wrote in a letter of July 18th, “that by God's grace I have done some real good to some people here by speaking straight and by showing that I was not afraid of the new criticism.”

In 1905, Dr. Wright completed fifty years of authorship, and his book of essays *Isaiah and other Historical Studies* reprinted mostly from the *Nineteenth Century* and the *British and Foreign Evangelical Review* commemorates that remarkable fact.

“It may be allowable to mention,” he

writes in the preface, dated December 20th, that 1905 is the fiftieth year since I first published a book in my own name. My first contribution was a 'Grammar of the Modern Irish Language' drawn up when an undergraduate in Trinity College, Dublin. It was written at the request of the Rev. Daniel Foley, D.D., then Professor of Irish in that University, and was revised by him. The Board of Trinity College, Dublin, made a grant for its publication, and the second edition is still used as a class-book in that University. The work was published in June 1855."

In November and December 1905, Dr. Wright delivered in Exeter Hall, London, lectures similar to the eight or nine delivered at New Milford, U.S.A. They were based mainly on the apologetic work entitled *Daniel and His Prophecies*, which was published at the close of the year. The general character of the book as critically conservative may be gathered from the introduction, in which Dr. Wright says:—

"A professedly Christian commentator ought to follow the teaching of Christ. The books of the Old Testament viewed from a Christian standpoint, derive their authority from the recognition accorded to them by our Lord and His Apostles. The historical parts of the Old Testament endorsed in the New

Testament ought to be accepted by Christians as true. Upon questions of the interpretation of the Scriptures, there is, however, a wide scope for difference of opinion. The truths of revelation were not communicated all at once, but gradually revealed at considerable intervals of time. This statement is in accordance with the teaching of the Old Testament Scriptures themselves, and is also borne witness to by our Lord. Such a gradual unfolding of truth is tersely set forth in the expression employed in Heb. i. 1., namely 'by divers portions and by divers manners'. . . It is unwise in the present state of information to rest the defence of the Book of Daniel upon the historical narratives therein recorded. The assailants of the book have indeed made use of all the arguments which scholarship and ingenuity could adduce in order to discredit the trustworthiness of those historical narratives. On the other hand, its defenders have often shewn themselves too ready to snatch at every floating straw which appeared to lend support to cherished convictions. This has been in a marked manner the case in the numerous attempts made to utilise, without sufficient examination, the

statements in Assyrian and Babylonian inscriptions.

But neither assailants nor defenders have succeeded in fully proving their respective cases. . . . It is too early to sing songs of triumph while the battle is going on."

Some months later was published a sequel to this work entitled *Daniel and its Critics*. It is a learned critical and grammatical commentary on this Old Testament book of history and prophecy, and is based on the same evangelical principles as the earlier works.

"We lay down our pen," he writes as he concludes the Introduction, "with the earnest hope that our contribution such as it is, may help some to believe more firmly in the Divine oracles of the Old Testament, and may stir up others to contend more strenuously for the old faith delivered to the saints; although we may be condemned as not 'up-to-date' because we decline to admit that the Christianity of the Bible has yet to be created out of the ever-fluctuating opinions of critics who consider themselves wiser in their own departments than the Lord Jesus or His Apostles. We confess to be among those who deny the right of any men in divine matters to go beyond the teaching of the New Testament. We are quite willing to learn from critics

on any questions on which no distinct teaching can be found in the New Testament. But in cases where the New Testament utterances are plain and distinct we humbly desire to adhere to its teaching and to submit to its authority."

Dr. Wright resigned his office as Clerical Superintendent of the Protestant Reformation Society in the early part of 1907, though he remained a member of the Committee. "It would be easy," to use the words of the Committee, "to give facts, figures and opinions from all parts of the country in proof of the good accomplished by Dr. Wright. His energy, his ability, his scholarship, his courteous and genial treatment of opponents, his eloquence and readiness in reply, his vast capacity for literary work of high quality and accuracy, have contributed in a large degree to that revival of Protestant spirit which has marked the last decade." And the testimony of Canon Christopher, then in his 87th year, was "He has striven to oppose the conspiracy to undo the Reformation in the Church of England, not only by faithfully preaching the Lord Jesus, but by contending earnestly against the sacerdotalism which divides the Church."

CHAPTER XI

THE LAST DAYS (1907-1909)

"We want more of a people 'prepared for the Lord,' not by strange preaching, but by careful and prayerful study of the Word of God. Too often are people, like those described in the Apostolic Churches as 'children tossed to and fro, and carried about with every wind of doctrine' (Eph. iv. 24). We want Christians to be more diligent in study and to 'contend' more earnestly for the faith once for all 'delivered unto the saints' (Jude iii)." —C. H. H. W., 1903.

DR. WRIGHT according to his name was always a worker, and a worker he remained to the end. "Intensity of purpose as to study," says the Rev. Charles Neil, "and unwearied application to work, marked every stage of his career."*

His last-published work was entitled *Light from Egyptian Papyri on Jewish History before Christ*. In it he took occasion to reply to critics and their criticisms of his teaching on the Old Testament, and in the Introduction he set forth a summary statement as to the authenticity of the Book of Daniel and the inspiration of the Holy Scriptures as follows:—

* "Dr. Wright as I knew him." *Work and Witness*, July, 1909.

"We cannot regard it as a matter of indifference whether our Lord accepted the divine inspiration of Daniel's prophecies or not. We cannot admit, unless under the strongest possible evidence, that any book, on the modern assumption that its narratives are fictitious and its prophecies discreditable inventions, would have been so often cited by our Lord as the Book of Daniel has been. If the modern theory of the Kenosis (Phil. ii. 7) of our Lord be true, His teaching as to all matters of 'the last things' must be regarded as unreliable and as containing no revelation on which we can depend. He could under such circumstances at the highest be viewed only as a teacher of 'morals' and not of 'heavenly things' which He claimed to be able to reveal.

"We do not pretend to propound any definite theory of inspiration. But we maintain that the books of the Sacred Scriptures (although they may contain occasional interpolations) are books *sui generis* and entitled to be regarded as divine. The confusions of interpretation which exist among the most eminent of the modern Bible critics ought not to be forgotten, nor ought their bare assertions to be received as matters of fact." (p. 16).

"Visions and Allegories of Old Testament Prophets" is the title of an instructive

work which Dr. Wright intended for his grandchildren in the hope that they might be readers and students of the Old and New Testament Scriptures, but which he left unpublished. "The main object of the present work," says Dr. Wright, "is not to call attention to the dreams of the New Testament writers. We desire to speak of the less known, but in many points more remarkable dreams recorded by the Hebrew prophets, with others of a similar kind which are closely connected with Old Testament history. A number of these are in many points distinctly historical, while some of them are distinctly allegorical. Allegories are far from being legendary tales, in fact a large number of them contain clear references to actual history.

"The reader who has carefully perused such works as Bunyan's 'Pilgrim's Progress' or his 'Holy War,' if he really looks below the surface will find such books important aids in the study of the Divine Word. Intelligent readers do not require to be constantly informed that the deepest truths are set forth under the framework of such allegories, which are not intended to supplant but to encourage the prayerful study of God's Word."

In April, 1907, the King of Sweden conferred on Dr. Wright the Knighthood of the North Star of Sweden, an honour

which he greatly appreciated, particularly as reflecting honour upon Mrs. Wright as being a native of that country. This appreciation of him was in strange contrast to the neglect of his undoubted and exceptional claims to ecclesiastical promotion by the authorities of Church and State in our own land. Two influential memorials were presented to the Prime Ministers of two successive Administrations, with the object of obtaining for him some "adequate recognition" of his claims by suitable promotion, but they did not succeed. It has been said that "he lacked the gifts that make for popularity and public recognition."* Such a statement, as the simple record of his life shows, does not do him justice, and we prefer the estimate given by the late Dr. Lefroy, Dean of Norwich, who wrote of him thus: "The defence of all that is involved in the Reformation is alike to-day imperative and necessary. Dr. Wright is a master in the controversies which that defence implies. His knowledge of men and of modes; his learning alike in Hebrew fields—many of them pathless and ungleaned—in the Greek and Latin fathers, and in the powerful because thorough working of the Tübingen school and in the very latest expression of German Rationalism, constitute him the very advo-

* Dictionary of National Biography.

cate we need to-day to defend our doctrinal symbols, our historical position, and to vindicate with promptitude, erudition and spiritual love the priceless blessing of 'the truth as it is in Jesus.' " We may also quote the words of Dr. Handley Moule, Bishop of Durham, expressing his "great admiration for his learning, and his brave witness for the Word and Truth."

This is a fitting place for some notice of the social intercourse we were privileged to have with Dr. Wright during the last seven years of his life. He was known at the Vicarage as Mr. Greatheart, and the name, borrowed from Bunyan's great allegory, aptly describes him in his refreshing geniality and his cheerful godliness. He showed in his conversation his wide acquaintance with men and things, and his recollections of the past, told in his own voluble style, made him a very interesting guest. The company at the table became his audience as he narrated some experience of personal life or ecclesiastical controversy, and he would labour some knotty theological point with surprising zest. And a playful saying of his was illustrative of his own persistent energy—

"Patience and perseverance
Won a wife for his reverence."

On one occasion I suggested to him that he should write his reminiscences and make

a book of them, and it is a matter for regret that the suggestion was never carried out. His breezy personal charm was combined with a lively Irish humour, and the following is an amusing story he told us during his last visit in May, 1908. He had been announced at a church in Derby as "Grinfield Lecturer on the LXX." One of the churchwardens, seeing this, evidently did not know that LXX. stands for the Septuagint Version of the Old Testament, but connected it in his mind with brewing as a variant of XXX, and on seeing the Doctor, remarked that he never knew before that the University had a lecturer on beer!

His age was increasing as he came to see us from year to year, but he preserved his youthful spirit and was as devoted as ever to the great pursuit of his life—the critical study of holy Scripture. The following Journal entry gives an insight into his deeply spiritual character. "Dr. Wright offered prayer at family worship this evening and prayed that we might be enabled to stand by the blessed revelation of God's Word. His prayers are helpful and encouraging, and it is a matter for thankfulness that a man of his learning believes in God with the simple faith of a child." He spent his last Ascension Day (May 28th, 1908) at Great Clacton, where at the Parish Church he administered the Holy Com-

munion. During the evening of that day, Mrs. Silvester asked him some questions about the after-life. He quoted Luke xvi. 23-25 in proof of the truth of mutual recognition in the intermediate state, but expressed the opinion that he could not after this life return to this world to give her any information. "They would not let me," he said in his quaint characteristic way. On the previous Sunday evening he preached a sermon on Heb. xiii. 9, which proved incidentally to be a confirmation of a course of expository sermons I had preached during the previous Lent on the Priesthood of Christ. They were published later in the year in volume form with a preface by Dr. Wright in which he thus states the case for Psalm cx as a Messianic Psalm.

"Christ's sacrifice is set forth in Scripture as being absolutely unique. His office as Priest cannot be handed on or discharged by any human representatives. This is clearly laid down in the great prophetic Psalm (Psalm cx) to which allusion is so often made in the Epistle to the Hebrews. That Psalm refers to Messiah and Messiah only. Some modern critics by whom the New Testament is not acknowledged as necessarily setting forth the correct interpretation of the Old Hebrew Prophets, have dared to maintain without the slightest foundation for their theory that Psalm cx

was a Psalm in honour of Simon Maccabeus, the most inferior of the great Maccabee chieftains. But as the eminent Jewish scholar, Dr. M. Gaster, has clearly pointed out, the Maccabees for political purposes in several points broke the precepts of the Levitical Law; and in consequence of that fact the Pharisees, who were the most orthodox representatives of Jewish opinion at that remarkable era, were decidedly opposed to their claims. It would have been impossible therefore for the Maccabees to have inserted in the Book of Psalms any eulogy of Simon Maccabeus, who had taken up a position opposed to the rights of the Messiah predicted by the ancient prophets of Israel. Hence the Maccabees, notwithstanding their heroic acts, are not 'celebrated' in the Talmud or in the writings of the Jews, written a century and a half before Christ. For those chieftains, in books written in that very era, are distinctly condemned as not holding the true faith of Israel."

He thus also sums up the teaching of Holy Scripture on the subject of Christ's unique Priesthood. "It is of great importance to notice that the very idea of any other sacrifice than that of Christ on the cross of Calvary is absolutely opposed to the teachings of the Epistle to the Hebrews. . . The peculiarity of Melchizedek's priesthood

as compared with the Levitical priesthood is shown in the following particulars: (1) Melchizedek's genealogy was not preserved; and at the Return from Exile, priests who could not show their genealogy were put away from the priesthood. See Acts vii. 63-65. Melchizedek according to Levitical Law was 'without father, without mother' and 'without descent.' (Heb. vii. 3). (2) Melchizedek's death is nowhere referred to in Scripture. Hence in the narrative of Gen. xiv, 'he abideth a priest continually.' Moreover neither in Gen. xiv, nor in the Epistle to the Hebrews is any reference made to the sacrifice of Melchizedek, though his priesthood is continually dwelt upon. The bread and wine which he brought forth in the narrative in Genesis was brought forth solely to refresh Abraham's men after their long march and their successful battle." And his concluding words are that "the sacrifice of Christ came to an end and was finished on the cross—His priestly offices continued 'within the veil' are solely limited to those of intercession and benediction. No atoning sacrifice is offered in heaven."

These statements in what was one of the last-published writings of Dr. Wright, may be regarded as representative of his faithful adherence to the teaching of Holy Scripture through his long and distinguished career.

Dr. Wright found towards the end of his life that his eyesight was failing him, and he naturally shrank from the prospect of being unable to continue those theological studies in which he had found so much pleasure and profit. But the lesson of the "thorn in the flesh" was not lost upon him, though happily for him he was "taken from the evil to come."

Dr. Wright had an illness in June, 1908, from which, however, he rapidly recovered and was able to take Sunday duty for a clergyman in Brighton, where he and Mrs. Wright spent six weeks in a very comfortable Rectory. He enjoyed his work of preaching for he had hardly missed one Sunday in preaching during his long ministry of more than fifty years.

After his return home he never preached again in public. He used, however, to have a little service in the dining-room of his house, 90, Wandsworth Common. It gave him much pleasure thus to minister to a few invalids who attended this service. His favourite Scriptures were Psalm cx. and Jeremiah xv. 16.

Dr. Wright had now passed threescore years and ten, and after his truly workful life, his vital powers rapidly failed. Early in 1909 he ruptured a blood vessel, and he knew thereby that he could not be here much longer. Yet to the end he was very

active. In the last week of his life he went three times into London to attend meetings there, and every day wrote letters. Then rather suddenly, on Monday, March 22nd, the home-call came to him "and he was not, for God took him." If ever any man could with truth appropriate the words of the departing Apostle Paul he could, for they aptly describe his life-service: "I have fought the good fight, I have finished my course, I have kept the faith." That silent chamber of death witnessed the passing of a great soul as he breathed his last, leaving behind him the imperishable memory of a strenuous and noble life consecrated to the glory of God and to the highest welfare of mankind. His body was laid to rest in Wandsworth Cemetery, where a memorial stone marks his grave, with a suitable inscription.

From letters of sympathy received, the following extracts are given:—

His college friend, Dr. Bruce, who has since gone into the heavenly home, thus wrote: "For my dear old friend and brother, called away from the battlefield of Christ and His truth, on which he had fought the good fight so valiantly and so well for more than half a century, to receive the crown of righteousness from the Captain of the Lord's host, we can only rejoice with joy unspeakable and full

of glory. . . . He has only gone before a little while, and during that little while may we have grace to follow him as he followed Christ, and then how glorious will be the meeting, ne'er to part again."

"What a mercy it was," wrote Canon Christopher, who also has joined him within the veil, "that your beloved and honoured husband received grace to write and work for God and His truth so much during long years of mental vigour and unfailing industry! How few have been enabled to use such gifts of intellect and grace with such helpfulness to others!"

Prebendary Webb-Peploe expressed his deep and earnest regret at the removal of one who had been "such a faithful and powerful advocate of God's truth, and for many, many years been respected and honoured by all who knew him for his learning and devotion."

In writing for the C.M.S., Prebendary Fox, Honorary Secretary, said: "I have had the privilege of a good many years' friendship with your honoured father, and it was always a great pleasure when he was good enough to call at my office to give me half an hour or more of his most interesting conversation. I owe to him more than I can say, not only for the scholarship and sound judgment of his writings, but still more for his character

and personality. In a long experience I have never met a controversial writer or speaker as your father was often obliged to be, who showed a more Christian temper, more courtesy, and more fairness towards opponents."

The Times in its obituary notice described him as "a man of monumental learning who might have been expected to attain to the highest office in the Church." He was, according to *The Record*, "one of the strongest and ablest of lecturers on the Protestant side." His critical works," wrote Dr. W. H. Griffith Thomas in *The Guardian*, "will continue to prove of value and service to all who feel convinced of the essential truth of the conservative view of the Old Testament and indeed even to those who take the opposite line, while his books dealing with the Roman controversy will long abide as a quarry from which workers will draw materials which will not fail them."

Other obituary notices of Dr. Wright were published in various newspapers and the brief record of him which appeared in *The Times* was subsequently made use of for the biographical sketch of him, which will be found in the "Dictionary of National Biography," Second Supplement, Vol. III.

A mural tablet to his memory was placed

in St. Mary's Church, Belfast, in July, 1911, with an inscription describing him as "an oriental scholar, a theologian, an ardent defender of the Protestant faith, and a devoted pastor, during his long ministry in the Church." In a sermon on the occasion, the Bishop, the Right Rev. Dr. d'Arcy, described him as "one who responded to the call of his own age. . . . a man of wide scholarship and tireless intellectual energy. . . . a fearless champion of the truth as it presented itself to him, and as a scholar and an able and fearless advocate, he was known all the world over."

Human life is a clear revelation of human character, and the readers of this biography can tell therefrom what manner of man he was. For it has been composed largely of his own writings wherein he speaks for himself. It will be well, however, in conclusion to set forth those salient features of his character which gave him a unique position among the Christian leaders of our time.

First, there was the deep spirituality which characterized him in his College days, and which continued through the years of strenuous labour with all their conflicts and disappointments, the mainstay and mainspring of his service for God and man. His religion was that of the Gospel of the Grace of God, never better described than

in the words of Charles Simeon, who says :—
“ What then is Evangelical Religion ? Not an assent to certain principles, however accurate those principles may be ; nor is it a practice of certain duties, however, commendable those duties may be. It is a habit of mind, by means of which Christ’s universal agency is acknowledged and the whole soul goes forth to Him, receiving everything from His fulness and improving everything to his glory.”

Then again Dr. Wright proved himself a linguistic genius, and his faculty for acquiring languages may be regarded as an important factor in the determination of his literary career. Latin and Greek and Hebrew and Arabic and Irish, as well as French, German and Swedish, were all his own, and if he had not devoted himself to theology he might have distinguished himself as a philologist. As it was he used his sacred learning diligently and reverently in the critical investigation of the Old Testament Scriptures. And with no narrowmindedness, which is born of ignorance, but with a vigorous independence which is associated with wisdom, he earnestly contended for the truth of God.

It was, moreover, his critical faculty directed by spiritual zeal, that made him so strong an opponent of sacerdotalism, which is the enemy of Christ, the living Word, as

rationalism is of the written Word of God. He was no modern Don Quixote tilting at ecclesiastical windmills. He might have said "So fight I, not as one that beateth the air." In the great controversy in which he did such splendid service, his object was not mere change of ritual but the suppression of dangerous sacerdotal error. "Dr. Wright was a born controversialist," says the Rev. Charles Neil. "He, however, never put forward to the least instructed audience an argument which he felt to be weak, and which an expert on the other side, if present, could overthrow, or expose its unworthiness."* For he fought fairly, avoided personalities and gave his opponents credit for their good qualities.

So we conclude, as Mr. Neil does, that "there is probably no one living exactly to fill his place." But though he was so high above his contemporaries in this combination of gifts, the spirit of kind helpfulness which was characteristic of him should be cultivated by all. As Mr. Neil says he "had a generous disposition. He was ready to help personally and never wanted pressing. Rarely did he refuse any reasonable appeal which was made to him, and he gave in an unostentatious manner."

Of this trait in his character I had

* "Dr. Wright as I knew him."

personal experience in a certain task Dr. Wright kindly undertook in my behalf as well as in other ways. And in this connexion may be quoted the testimony of the Rev. Dr. Lansdell, who was invited by Dr. Wright to the Irish Convention, and thereby came to enter on his largest enterprise, which consisted in a "journey of 50,000 miles into every country of Europe and Asia, and five of the countries of Africa. And thus," he adds, "having met Dr. Wright made a connecting link in one of (to me) the great events of my life."

Dr. Wright was a true successor of the great Reformers of the 16th Century. He was like them no mere iconoclast or denouncer of error and evil. He used the Word of God not only as a sword, but as a trowel. And he brought his linguistic and critical gifts and attainments to the intelligent and reverent investigation of the Holy Scriptures for the supreme object of honouring and vindicating and making known "the Word of God which liveth and abideth for ever." And his work as bound up with that Word will prove as enduring. And to him it may be said as to the Prophet Daniel of old "Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." (Dan. xii. 13).

A FAITHFUL AMBASSADOR.

In Mem. Doct. C. H. H. Wright, ob. 22d.m. Mar.,
1909, aet. 73.

*A lion-hearted man of steadfast aim,
Rich in his learning from the days of youth,
Long did he champion the cause of truth
In work-filled days illustrate of his name.
The vaunts of error did he put to shame
In hard encounter with the subtle foe,
And faltering faith he taught to feel and know
The Word of God's inspired, inspiring claim.
The Church had no due meed for such a man,
Too faithful to be offered its reward,
But now beyond mortality's brief span
His portion is for ever with the Lord—
The Judge to right the wrong when end the days,
And give His faithful ones their proper praise.*

J. S.

April 16, 1909.

NOTE.—The five sons of Dr. Wright mentioned in the tablet inscription opposite are :—

Dr. Eric Blackwood Wright, Judge of the Island of Trinidad ;
Sir Almroth Wright, M.D., F.R.S., K.C.B. ;
Charles T. H. Wright, L.L.D., Librarian of the London Library ;
Major General H. B. Wright, C.B., C.M.G. ;
Rev. Ernest Alexanderson Wright, M.A., Vicar of All Saints',
Clapham Park, S.W.

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1860	" The Importance of Linguistic Preparation for Missionaries in General."*
1864	" The Book of Ruth in Hebrew with a Critically Revised Text."
1864	" The Spiritual Temple of the Spiritual God."
1866	" Bunyan's Allegorical and Select Poetical Works."
1866	" Ritualism and the Gospel."*
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1868	" The Gospel of Christ and the Opposition of the World."*
1869	" The Pentateuch, or the Five Books of Moses." (Only one part published).
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1874	" Born of Water and of the Spirit."*
1876	" Doctrinal and Controversial Index."*
1877	" Isaiah and His Children."*

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262 A CHAMPION OF THE FAITH

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INDEX OF NAMES

- AITKEN, REV. W. H., 90
 ADDIS, REV. W., 145
 ALBRECHT, PASTOR, 65, 66
 ALEXANDER, THE GREAT, 100
 ALMROTH, EBBA, (Mrs. Wright),
 33
 ALMROTH, EMMA, 33
 ANDERSON, BISHOP, 94, 110
 ASHTON, MAJOR, 56
 AUGUSTINE, ST., 118

 BATH AND WELLS, BISHOP OF,
 (Lord Arthur Hervey), 173
 BAGOT, DEAN, 120
 BARNARDO, DR., 31
 BAUMANN, PASTOR, 139
 BAZELEY, REV. H. C., 124
 BAXTER, REV. M., 177
 BEAUCLERK, REV. C., 103
Belfast, St. Mary's, 113-142
 BERNSTORFF, COUNT VON, 84
 BESKOW, PASTOR, 88
 BIESENTHAL, DR., 131, 132
 BLACKWOOD, DR., 32, 33
 BLACKWOOD, LADY ALICIA, 34
Boulogne, 70-105, 107-111
 BOYD, DR., Principal of
 Hertford College, 126
 BROOKE, E. P., 127
 BRUCE, DR. ROBERT, 31, 183,
 252, 253
 BRYCE, RT. HON. JOSEPH, 4
 BUNYAN'S *Pilgrim's Progress*,
 35, 244
 BURROWS, REV. T., 79
 BUTCHER, DR. SAMUEL, after-
 wards Bishop of Meath, 9

 CALVERT, REV. JAMES, 93
 CAMPBELL, W. S., (U.S.A. Con-
 sul), 56
 CAMPION, DR., 136
 CARR, MR., 34
 CASSELL, DR. P., 134, 179
 CHAPLAIN, DR., 179
 CHARLEY, MR., M.P., 93
 CHAVASSE, REV. F. J., now
 Bishop of Liverpool, 124
 CHEYNE, PROFESSOR T. K., 146
 CHOLMONDELEY, MARQUIS OF,
 110
 CHRISTLIEB, DR., 133
 CHRISTOPHER, CANON, 123, 124,
 125, 219, 241, 253
 CLARKE, DR. ADAM, 2
 CLAUGHTON, BISHOP, PIERS, 92
 COOKE, JOHN LOVERING, 77, 97
 COTTON, BISHOP, 75
 COTTON, DR., 123
 COXE, DR., 125
 CREIGHTON, PROFESSOR, after-
 wards Bishop of London, 173
 CRIEGEM, DR. VON, 132
 CROMWELL, OLIVER, 1, 97

 D'ARCY, BISHOP, 255
 DAUNT, REV. ACHILLES, 99
 DAVIDSON, REV. B. C., 133
 DAVIDSON, PROFESSOR, 158
 DAVID'S, ST., BISHOP OF, (Dr.
 W. B. Jones), 126
 DELITZSCH, PROFESSOR, 131, 133,
 147, 188
 DIGBY, LADY EMILY, 67

264 A CHAMPION OF THE FAITH

- DOUGLAS, REV. MR., 91
 DOWN AND CONNOR, BISHOP OF, 119, 172
Dresden-43, 69, 105-108
 DRIVER, PROFESSOR, 126, 158, 173
 DUBLIN, ARCHBISHOP OF, (Lord Plunket), 172
Dublin, Bethesda Church. 168-195
 DUNBAR, REV. C., 92
 DURHAM, BISHOP OF, (Dr. Handley Moule), 246
- EARLE, PROFESSOR, 125
 EDWARD VII., KING, 230
 ERASMUS RELICS, 95
- FALLOWS, CANON, 198
 FARRAR, ARCHDEACON, afterwards Dean of Canterbury, 179
 FEHRSEN, DR., 60
 FLEMING, CANON, 179
 FOLEY, DR. D., 238
 FOX, PREB., 253
 FRASER, DR. DONALD, 179
- GASKIN, REV. J., 71, 73, 74, 82, 83, 92, 96, 104
 GAUTIER, PROFESSOR, 177
 GIBSON, EDWARD, (Lord Ashbourne), 10
 GILDERDALE, REV. MR., 134
 GINSBURG, PROFESSOR, 134
 GIRDLESTONE, REV. R. B., 123
 GLADSTONE, MR. W. E., 184
 GODET, PROFESSOR, 139
 GOLDIE, CAPTAIN, 72
 GREGG, REV. J., 169
 GREY, REV. H. G., 124
 GRIFFITH, REV. DR., 125
 GRIFFITH, THOMAS DR. W. H., 254
 GROVES, REV. K., 90
- HAGSTROMER, DR., 88
 HALL, REV. CARTER, 174
 HALL, REV. NEWMAN, 124
 HARTMANN, VON, 162
 HEARD, REV. J. B., 28, 65
 HEREFORD, BISHOP OF (Dr. Percival), 221
 HERISSON MADAM D', 82, 102, 103
 HERSCHELL, SIR W., 126
 HERVEY, REV. JAMES, 32
 HEURTLEY, PROFESSOR, 123
 HOBSON, REV. W. T., 176
 HOLLAND, PROFESSOR, 125
 HOPE, MRS., 90, 92, 94, 102, 109
 HUDSON, DR., 28, 133
 HURST, CANON, 175
- IGNATIUS, FATHER, 173
 INCE, PROFESSOR, 125
- JACKSON, REV. W. W., 125
 JAMES II., KING, 2
 JENKINS, DR., 132
 JOHNSTONE, W., M.P., 120
 JONES, IRELAND, 10
 JOSENHAUS, INSPECTOR, 94
 JOWETT, DR., 123
- KALISCH, DR., 48
 KALOPATHALUS, 139
 KANTZSCH, 135
 KEIL, DR. F. C., 132
 KIHLEBERG, PASTOR, 138
 KIRKPATRICK, PROFESSOR, now Dean of Ely, 136, 173
 KNIGHT, REV. W., (C.M.S.), 22
 KNOCKER, CAPTAIN, 90, 104
 KNOX, REV. E. A., now Bishop of Manchester, 123
 KRAUSE, REV. W. H., 169
- LALAING, COUNT AND COUNTESS DE, 79
 LANGE, DR., 132
 LANSDELL, REV. W., 96, 258
 LECHLER, DR., 131
 LECKY, DR. W. W., 127

LEET, DR., 169
 LEFROY, DEAN, 171, 175, 245
 LEGGE, PROFESSOR, 132
 LIGHTFOOT, DR., 123
 LINDSAY, REV. R., 124
 LISTER, PROFESSOR, 128
 LIVERPOOL, BISHOP OF (Dr. J. C. Ryle), 171, 199
Liverpool, St. John's, 196-216
 LIVINGSTONE, DR. DAVID, 24
 LIVOIS, DR., 89
 LONDON, BISHOP OF, (Dr. Tait), 46, 53, 55
 LONG, REV. J., 134
 LONGFIELD, REV. GEORGE, 10
 LÖSCHE, DR., 135
 LUTHER, MARTIN, 95, 137
 LUTMAN, REV. A. H., 27
 MACDONNELL, REV. A., 134
 MACKENZIE, DR., 178
 MADDEN, ARCHDEACON, 130, 198
 MAGUIRE, DR., 133
 MARSDEN, DR., Bishop of Bathurst, 77
 MARTYN, HENRY, 11
 MASON, MR., (U.S.A. Consul), 132
 MATTHIAS, REV. B. W., 169
 MAUDE, CAPTAIN THE HON. F., 90
 MAY, REV. E., 104
 MCCARTHY, REV. R., 5
 MCCLELLAN, GENERAL, 56
 MCCORMICK, CANON, 173
 MCILWAINE, REV. MR., 20, 21
 MERX, DR., 135
Middleton Tyas, 31-37
 MOERAN, DEAN, 127
 MOODY AND SANKEY, MESSRS., 113, 136
 MOORE, REV. S., 21
 MORIARTY, DEAN, 127
 MULLER, DR. MAX, 134
 NAPIER, SIR JOSEPH, 3
 NAVILLE, M. EDWARD, 177
 NEIL, REV. CHAS., 233, 242, 257

NICOLL, SIR W. ROBERTSON, 187
 NIGHTINGALE, MISS FLORENCE, 33
 NOLAN, REV. P., 4
 NYEVELT, COUNT DE ZUYLEN, 47, 65
 ORANGE, WILLIAM OF, 2
 OUSELEY, GIDEON, 2
 PALMER, ARCHDEACON, 173
 PARKER, DR. JOSEPH, 179
 PATRICK, ST., 183
 PAYNE-SMITH, DR., (Dean of Canterbury), 47, 98, 147
 PERRIER, PASTEUR, 72, 74, 196
 PETERS, DR., 134
 PORTER, DR., 127
 PUNSHON, DR. MORLEY, 119
 PUSEY, DR., 126
 REICHEL, ARCHDEACON, 127
 REID, CAPTAIN AND MRS. MAYNE, 88
 RHYS, PROFESSOR (afterwards Sir John), 126
 RIPON, BISHOP OF (Dr. Robert Bickersteth), 3
 ROLLESTON, PROFESSOR, 126
 SALMON, DR., 99
 SANDBERG, ARCHBISHOP OF, 122, 138
 SANDSTROM, NILS, 138
 SAVONAROLA, 97
 SCHILLER-CZENISSY, R., 136
 SCHOPENHAUER, 162
 SELWYN, REV. S. J., 105
 SEWELL, DR. J. E., 123
 S. G. O., 65
 SIERRA-LEONE, BISHOP OF, 76
 SIMEON, REV. CHAS., 256
 SODOR AND MAN, BISHOP OF (Dr. ROWLEY HILL), 176
 SPENCE, REV. J., 114
 SPURGEON, REV. C. H., 72, 135
 SQUIRES, REV. HARDING, 178

266 A CHAMPION OF THE FAITH

STEWART, REV. ROBERT, 140, 175
 STOKES, PROFESSOR, G. T., 183
 STOTHERD, COLONEL, 174
 SUPPE, DR., 134
 SWEDEN, KING OSCAR, 122, 138,
 184, 244

TANNER, REV. C., 79
 TAYLOR, ARCHDEACON, 197, 198
 THOMSEN, PASTOR, 139, 140
 TORNBERG, DR., 122

VAUGHAN, DR., 125
 VENETIANER, 163
 VIGORS, REV. R. W., 82
 WALSH, RT. REV. W. PAKEN-
 HAM (Bishop of Ossory), 6, 147
 WAR: SIX WEEKS' WAR, 58-61
 FRANCO-PRUSSIAN WAR,
 81-87

WEBB-PEPLOE, PREB., 257
 WELLAND, JOSEPH, 10
 WELLS, DEAN OF, (Dr. Plumptre),
 173

WESLEY, JOHN, 34, 200
 WESTCOTT, CANON (after Bishop
 of Durham), 78, 82, 91, 173
 WHITING, REV. J. B., 173, 174
 WICKES, REV. W., 61
 WILLIAMS, REV. E. A., 173
 WILLIAMS, PROFESSOR MONIER,
 125

WINSLOW, REV. OCTAVIUS, 22
 WOLSELEY, REV. R. W., 199
 WRIGHT, DR. C. H. H., born
 in Dublin, 4; a controver-
 sialist from his youth, 4;
 early evangelistic efforts, 5;
 devoted to his parents, 6;
 admitted to Trinity College,
 Dublin, 8; his successful
 University career, 8; his con-
 temporaries at T.C.D., 10;
 his habits of study, 11; he
 begins a diary, 11, 12; his
 aptness for criticism, 13; his
 spirituality of mind, 14; a

tract distributor, 15, 24, 25;
 a S.S. teacher, 15-17; he con-
 ducts family worship, 17;
 visits a hospital, 18, 19; up-
 holds the Sabbath law, 19-21;
 his missionary intentions, 21-
 23; he hears Dr. Livingstone
 lecture, 23, 24; a conversa-
 tion on supernatural appear-
 ances, 25, 26; his devotional
 reading of Scripture, 26; his
 sacramental habit of life,
 27, 28; a typical Sabbath, 28;
 he addresses the Dublin Univ.
 College Society, 29, 30; he is
 ordained to the Curacy of
 Middleton Tyas, 32; he
 marries Miss Ebba Almroth,
 33; offered a post under the
 Indian Vernacular Society, 34;
 offers for service under the
 C.M.S., 35; his work as
 curate, 35-37; he publishes
 his first book, 37; his work
 as a translator of Hebrew,
 39-43; elected Chaplain at
 Dresden, 44; he removes to
 Dresden, 45; puts the affairs
 of the Church in order, 46;
 publishes *The Book of Ruth*
in Hebrew, 47; publishes
The Spiritual Church of the
Spiritual God, 48; visits Eng-
 land and Ireland, 51; intro-
 duces into the Sunday services
 a prayer for the President,
 U.S.A., 52, 53; letter to the
 Bishop of London, 53, 54;
 he replies to a testimonial,
 57; pastoral letter, 57, 58;
 experience of the Six Weeks'
 War, 58-61; he publishes
Ritualism and The Gospel, 62;
 his New Year address, 1867,
 64, 65; he begins a City
 Mission, 66; his work not
 confined to Dresden, 66;

farewell sermon at Dresden, 68, 69; he begins his ministry at Boulogne, 70; British Sailors' Institute established, 71; he meets Mr. Spurgeon, 72; his regard for spiritual discipline, 73; he takes part in the Week of Prayer, 74; his first Easter address, 75, 76; his method of Confirmation preparation, 76, 77; illustrative Journal entries, 77-79; defence of the Lord's Day, 80, 81; he preaches in reference to the Franco-Prussian War, 82, 83; ministers to German prisoners of war, 84-86; deals in a lecture with the Purchas Case, 87, 88; visits Sweden, 88; describes the laying of the foundation stone of the Seamen's Institute, 89, 90; localizes a Church magazine, 91; meets the Rev. J. Calvert, 93; gives an address at the opening of the Seamen's Institute, 94; makes a tour in Germany and Switzerland, 94-96; begins Memoir of J. L. Cooke, 97; speaks at the laying of the foundation stone of the French Prot. Church, 97, 98; granted B.D. degree, 99; sermon on the occasion, 100; he vindicates faithful controversy, 101; accepts an exchange to St. Mary's, Belfast, 103; his association with the C. and C.C.S., 105-112; Ph. D. Leipsig, 113; his address to the people of St. Mary's, 114; syllabus of his Wednesday evening lectures, 115, 116; he reports on his system of cottage prayer meetings, 117;

insists on the need of Prot. unity and comprehension, 117, 118; preaches an ordination sermon, 119; special lectures for R. Catholics, 120; visits Sweden, 121-123; delivers his Bampton Lectures, 123-126; D.D., 126; open-air funeral services, 128, 129; Sunday School work, 129-131; visit to the Continent, 131-133; Donnellon Lectures, 133; he attends the Oriental Congress at Berlin, 133-135; takes part in Moody and Sankey's Mission, 136; his estimate of Martin Luther, 137; he visits Sweden, 138, 139; attends the E.A. International Conference at Copenhagen, 139, 140; his Christian counsel, 140; appointed minister of Bethesda Church, Dublin, 141; Bampton Lecturer and Lectures, 145-157; Donnellan Lecturer and Lectures, 157-167; begins ministry at Bethesda Church, 170; welcomed by Archbishop, 172; at Portsmouth Church Congress, 172-174; visits Peldon Rectory, 174; deputation for the C. and C.C.S., 175; visits the Isle of Man, 176; attends the meetings of the Evang. Alliance International Committee at Geneva, 177-179; publishes *Biblical Essays*, 179; elected examiner in Univ. of London, 182; summer chaplaincy at Ragatz, 182; publishes *The Writings of St. Patrick*, 183; attends the Oriental Congress in Sweden, 184; explains the need of controversial teaching, 185;

edits *Sunbeams on My Path*, 186; indicates his critical attitude in reference to Holy Scripture, 187, 188; obtains a declaration against Auricular Confession and Priestly Absolution in Irish Church Synod, 189, 190; preaches his farewell sermon at Bethesda Church, 190-195; visits the Continent, 196; his ministry at St. John's, Liverpool, 198, 199; he publishes *Scripture Proofs*, 200; his *Bible Readers' Manual*, 203; Grinfield Lecturer on the LXX, 204; his teaching on Prayers for the Dead, 204, 205; he delivers a series of Protestant lectures in London, 206-210; his *Primer of Roman Catholicism* published, 211; preaches his farewell sermon at St. John's, Liverpool, 211-216; he is appointed Clerical Superintendent of the Protestant Reformation Society, 219; his Protestant missions as those at Clacton, 221-228; his *Intermediate State and Mass*, 228-230; his Coronation Sermon, 230; joint editor of the *Protestant Dictionary*, 233-235; he visits U.S.A. and Canada, 235-237; he completes fifty years of authorship, 237, 238; lectures on the Book of Daniel at Exeter Hall, 238; resigns

office as Clerical Superintendent P.R.S., 241; his last published work and one unpublished, 242-244; he receives the North Star of Sweden Knighthood, 244, 245; efforts to secure promotion for him, 248, 249; reminiscences of him, 246; his last Ascension Day, 247; his teaching on the Priesthood of Christ, 248-250; declining health and sudden home-call, 251, 252; personal appreciations, 252-255; sketch of his character, 255-258; memorial sonnet, 259; bibliography, 260-262.
 WRIGHT, MRS. C. H. H. (see also Almroth, Ebba), 45, 51, 72, 84, 88, 94, 96, 103, 104, 131, 133, 134, 135, 138, 176, 186, 196, 197
 WRIGHT, A. E., 37
 WRIGHT, C. T. H., 37
 WRIGHT, REV. E. A., 52, 198
 WRIGHT, E. B., 37
 WRIGHT, H. B., 47
 WRIGHT, DR. EDWARD, 2, 3, 44
 WRIGHT, MRS. E., 6, 17
 WRIGHT, DR. E. P., 3, 17
 WRIGHT, CAPTAIN JAMES, 1, 2
 WRIGHT, JOSEPH, 2
 WRIGHT, MAJOR WARREN, 3, 44
 WRIGHT, REV. W. H., 3
 WRIGHT, PROFESSOR WILLIAM, 9, 33, 37, 38, 147, 180, 189

ZINSE, DR., 133
 ZISKA, 97

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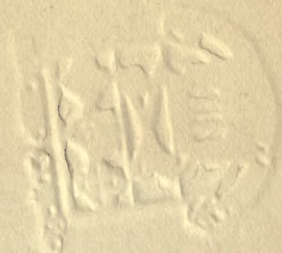
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171

